

ΟΙΚΕΙΩΝ ΔΙΑΛΟΓΩΝ ΒΙΒΛΙΩΝ ΕΛΛΗΝΙΣΤΙ ΚΑΙ
ΡΩΜΑΙΣΤΙ

FAMILIĀRIUM COLLOQUIUM GRÆCĒ ET LATĪNĒ
LIBELLUS

ĒDITIŌ CUM MACRĪS

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Κύριε Ἰησοῦ Χριστέ, Υἱὲ τοῦ Θεοῦ,
ἐλέησόν με τὸν ἁματωλόν.



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Ἰωάννης ὁ Ποσσέλιος
 τοῖς ἀνδράσι φιλομούσοις καὶ σπουδαίοις,
 τοῖς μετὰ τῆς εὐσεβοῦς παιδείας
 τοὺς νεανίσκους τὰ Ῥωμαϊκὰ καὶ Ἑλληνικὰ
 γράμματα διδάσκουσιν,
 εὖ πράττειν.

Ὁρθῶς καὶ νουνεχόντως ὑπὸ τινος τῶν σοφῶν εἴρηται,

Ὅς μὴ Ῥωμαϊκοῖς Ἑλληνικὰ γράμματα ἔμιξεν
 οὐ δύναται λογικοῦ τοῦνομα ἀνδρὸς ἔχειν.

Ὁμολογεῖται μὲν γὰρ ὑπὸ πάντων πεπαιδευμένων καὶ εὐφρονούντων ἀνδρῶν
 τοὺς Ῥωμαϊκοὺς λογογράφους καὶ ποιητὰς πᾶσαν τὴν ἑαυτῶν παιδείαν καὶ
 σοφίαν, καὶ τὴν ἐν τοῖς λόγοις δεινότητα, παρὰ τῶν Ἑλλήνων εἰληφέναι, καὶ
 πλεῖστα οὐκ ἄλλαις πλὴν Ἑλληνικαῖς, ἐκφωνεῖσθαι δύνασθαι, μᾶλλον δὲ τὸν
 λόγον Ῥωμαϊκὸν οὐκ ὀρθῶς γνωσθῆναι, οὐδὲ γραφῆναι, οὐδ' ἐρμηνευσθῆναι,
 ἄνευ τῆς Ἑλληνικῆς γλώττης οἷόν τ' ἐστίν. πλεῖστα τοιγαροῦν ὠφελοῦνται
 πάντες ὅσοι ἐν ταῖς ἑαυτῶν περὶ τὰ γράμματα σπουδαῖς, τὰ Ῥωμαϊκὰ τοῖς
 Ἑλληνικοῖς συνάπτουσι, ὅπως ἐν ἀμφοτέροις ὁμοίως ἰσχύοντες τυγχάνωσιν.
 Ἐγὼ δὴ ἵνα κατὰ ἑμαυτοῦ μέρος ἐν τῷ τὰς ἀμφοτέρας γλώττας ὀρθῶς καὶ
 ῥαδίως μαθεῖν, τοῖς φιλομαθέσι τῶν νεανίσκων βοηθήσω, τούτους τοὺς δια-
 λόγους ἐξέδωκα, αὐτοὺς τῇ ἐκείνων ψυχῇ καὶ χρήσει συναρμώσας. Τούτους
 εἰ σπουδαίως ἀναγνώσονται καὶ ἅμα χρήσονται πρὸς τὸν βίον, αἰσθήσονται
 τούτου τοῦ πόνου πλεῖστον ὀνησόμενοι. ἔρρωσθε καὶ μετ' ἐμοῦ τὴν περὶ τὰς
 τέχνας καὶ γλώττας σπουδὴν εἰς τὸ τὸν Θεόν, τὸν πάντων τῶν ἀγαθῶν τῶν
 ἐν τῷ βίῳ αἴτιον, δοξάζειν, καὶ τὴν ἀληθινὴν περὶ Αὐτοῦ καὶ τοῦ υἱοῦ Αὐτοῦ
 ἀγαπητοῦ Ἰησοῦ Χριστοῦ, τοῦ Κυρίου ἡμῶν, διδαχὴν μηκύνειν, κατατίθεσθε,
 μεμνημένοι τοῦ Δανιῆλος,

Οἱ συνιέντες ἐκλάμπουσι ὥς ἡ λαμπρότης τοῦ στερεώματος,
 καὶ ὑπὸ τῶν δικαίων τῶν πολλῶν ὥς οἱ ἀστέρες,
 εἰς τὸν αἰῶνα καὶ ἔτι.

ἐκ τῆς Ῥοδοπόλεως, ἔτει ἀπὸ τῆς Θεογενείας α φ π η. [1588]

α' - I - 1.

**Παραδείγματα ὡς
χρῆ ἀσπάζεσθαι καὶ
εὖ ἐπεύχεσθαι.**

**Salūtandī et bene
precandī fōrmulæ.**

***How to Greet People
and Wish Them Well.***

χαῖρε, διδάσκαλε
αἰδέσιµε.

Salvē, Doctor
observande.

*Hello, reverend
instructor.*

χαῖρε ἄνερ
περιφανέστατε.

Salvē, vir ōrnātissime.

Hello, my good man.

χαῖρε Κύριε
εὐδοξότατε.

Salvē, Domine
clārissime.

*Greetings, my noble
Lord.*

χαῖρε πλεῖστον, ἄδελφε.

Salvē plūrimum, frāter.

A hearty hello, brother.

χαῖρε συμμαθητά.

Salvē, condiscipule.

Hello, fellow student.

χαίρετε συμμαθηταί.

Salvēte, condiscipulī.

Hello, fellow students.

Ἀπόκρισις.
Respōnsiō.
Reply.

χαῖρε καὶ σύ.

Salvē et tū.

Hello to you too!

χαῖρε ὁμοίως.

Salvē similiter.

Hello to you too!

σῶος ὅτι ἐπῆλθες,
ἡδομαι.

Salvum tē advēnisse
gaudeō.

*I'm delighted that you
have arrived safely.*

ἡδεῖα ἐμοί ἐστὶν ἡ
παρουσία [ἡ ἄφιξις]
σου.

Jūcundus est mihi tuus
adventus [reditus].

*I'm delighted that
you're here (that you've
arrived).*

χάριν σοι ἔχω.

Habeō tibi grātiam.

Thank you.

δέομαι τοῦ Θεοῦ,
εὐδαίμονά σοι ποιῆσαι
τὴν ἡμέραν ταύτην.

Precor Deum ut tibi
hanc diem fēlicem
reddat.

*I pray to God that he
make your day a good
one.*

Ἀπόκρισις.
Respōnsiō.
Reply.

εὐχομαί σοι νύκτα

Precor tibi fēlicem

I pray you, good night.

εὐτυχῇ.	noctem.	
ἐπεύχομαί σοι ὕπνον ἡσύχιον.	Precor tibi placidam quiētem.	<i>I pray you, peaceful sleep.</i>
	Ἀπόκρισις. Respōnsiō. <i>Reply.</i>	
τοιοῦτον καί σοι εὐχομαι, ὦ Παῦλε φίλτατε.	Tālem et tibi precor, Paule cārissime.	<i>Same to you, dear Paul.</i>
λῦσιτελείτω σοι τὸ βαλανεῖον.	Prōsit tibi balneum.	<i>Enjoy your bath.</i>
εὐτυχὲς ποιείτω ὁ Θεὸς τὸ λουτρόν σου.	Deus fortunet lavātiōnem tuam.	<i>May God make your bath a good one.</i>
	Ἀπόκρισις. Respōnsiō. <i>Reply.</i>	
ἔχω σοι χάριν.	Habeō tibi grātiam.	<i>Thank you.</i>
ἡδεῖα μοί ἐστιν ἡ εὐχή σου.	Grāta mihi est precātiō tua.	<i>Your prayer gives me pleasure.</i>
ἔρρωσο εὐδαιμόνως.	Valē fēlīciter!	<i>Goodbye!</i>
καὶ σὺ ἔρρωσο εὖ [κάλλιστα, εὐτυχέως].	Et tū bene [optime, fēlīciter] valē!	<i>Goodbye to you too!</i>
ἔρρωσθε.	Valēte!	<i>Goodbye, friends!</i>

β' - II - 2.

Παραδείγματα ὡς χρὴ ἐπὶ δαῖτα καλεῖν.	Invītandī ad convīvium fōrmulæ.	<i>How to Invite Someone to a Meal.</i>
χαῖρε διδάσκαλε.	Salvē, Præceptor.	<i>Hello, Teacher!</i>
	Διδάσκαλος. Præceptor. Teacher.	

χαῖρε καὶ σὺ φίλε παῖ
[μαθητά, Πέτρε].

Salvē et tū, mī puer
[discipule, Petre].

*Hello to you too, my
boy [my student, Peter].*

Παιδάριον.
Puer.
Boy.

πατήρ μου δεῖταί σου
μετ' αὐτοῦ ἀριστᾶν
[δειπνεῖν]

Meus pater rogat tē ut
apud sē prandeās
[cēnēs]

*My father asks that you
lunch [dine] with him*

τῇ ὥρᾳ δεκάτῃ
[ἐνδεκάτῃ, πέμπτῃ,
ἕκτῃ].

hōrā decimā, undecimā,
quīntā, sextā.

*at 10:00 [11:00, 5:00,
6:00].*

Κύριός μου αἰτεῖ παρά
σου, συμβιῶναι αὐτῷ
ἐν τῷ ἀριστῷ [δείπνῳ].

Dominus meus petit ā
tē, ut sīs suus convīva
in prandiō [cēnā].

*My master asks that
you have lunch [dinner]
with him.*

Πατήρ.
Pater.
Father.

βάδιζε καλέσαι
[προσάγειν] τοὺς
κεκλημένους.

Abī advocātum
[adductum] convīvās.

Go call the guests.

Παιδάριον.
Puer.
Boy.

βαδίζω, πάτερ.

Abeō, Pater.

I'm on my way, Dad.

πορεύομαι, κύριε.

Vādō, Domine.

I'm going, Master.

ἐκτελέσω τὰ
προστεταγμένα.

Fīet. Cūrābitur.

*Okay, I'll carry out your
orders.*

χαῖρε κύριε [καθηγητὰ]
φιλανθρωπότατε.

Sīs salvus Domine
[Præceptor]
hūmānissime.

*Hello, most gentle
Master [Teacher].*

Ἀπόκρισις.
Respōnsiō.
Reply.

Χαῖρε καὶ σύ, παιδάριον φίλον.	Salvus sis tū quoque mī puer.	<i>Hello to you too, dear boy.</i>
Παιδάριον. Puer. Boy.		
Πατήρ [κύριος] μου περιμένει τὴν φιλανθρωπίαν σου · αὐτή, ὅταν ἐθέλῃ, ἐπὶ τὸ ἄριστον [δεῖπνον] ἐλθέτω.	Pater meus [Erus] exspectat hūmānitātem tuam; ea, ubi volet, ad prandium [cēnam] veniat.	<i>My father [master] waits upon your grace. May your Grace be so kind as to come whenever [your Grace is] ready to luncheon [dinner].</i>
Διδάσκαλε λαμπρότατε, πάντες οἱ κεκλημένοι ἤδη πάρεισι, μόνον σε ἀναμένοντες, καὶ ἐὰν μή σε προσδοκῶσι, νῦν ἂν ἀνέκειντο.	Eximie Domine Doctor, omnēs convīvæ jam adsunt, ūnum tē exspectant; et nisi tē exspectārent, jam accumberent.	<i>Most excellent Teacher, all the guests are present already; you're the only one they're waiting for; and if they weren't waiting for you, they'd be at dinner now.</i>
Διὰ τοῦτο δέονταί σε ἐπὶ τὸ ἄριστον [δεῖπνον] ἐλθεῖν. ἐπικεῖται [ἐπικρέματα] ῥα πέμπτη [ἕκτη, δεκάτη, ἐνδεκάτη].	Ideō tē rogant ut ad prandium [cēnam] accēdās. Imminet [īstat] hōra quīnta [sexta, decima, ūndecima].	<i>So they beg that you come to lunch [dinner]; it's almost 5:00 [6:00, 10:00, 11:00].</i>
ὁ τοῦ ἀριστᾶν [δειπνεῖν] χρόνος πάρεστι. πάρεισιν οἱ κεκλημένοι ἐπὶ τὴν θύραν.	Prandendī [cēnandī] tempus adest. Adsunt invītātī prō foribus.	<i>Lunchtime [Dinnertime] is here. The guests are at the door.</i>
εἷσαγε τοὺς κεκλημένους. ὑποδέχου τοὺς συνδείπνους.	Dūc intrō convīvās. Excipitō convīvās.	<i>Show the guests in. Welcome the guests.</i>
Υἱός. Filius. Son.		
χαῖρε διδάσκαλε αἰδέσιμε.	Salvē Præceptor observande.	<i>Hello, honored Teacher.</i>

κεχαρισμένως ἡμῖν ποιεῖς, ἀξιῶσας ἡμέτερος εἶναι συμπότης.	Grātam rem nōbīs facis, quod nōn dēdignāris noster esse convīva.	<i>You favor us in not disdaining to be our guest.</i>
	Πατήρ. Pater. Father.	
ἐτοίμασον τὸ ἄριστον [δεῖπνον], παιδάριον.	Parā prandium [cēnam], puer.	<i>Prepare lunch [dinner], boy.</i>
παρασκεύαζε [στρῶσον] τὴν τράπεζαν.	Adōrnā [sterne] mēnsam.	<i>Set the table.</i>
παρατίθει ἄρτον.	Appōne pānem.	<i>Set out the bread.</i>
παρατίθει κοχλιάρια ἀργυρᾶ [ξύλικά].	Appōne cochleāria argentea [ligna].	<i>Set out the silver [wooden] spoons.</i>
φέρε κάρδοπον [ὀθόνην, ποτήρια].	Adfer pānārium [mappam, pōcula].	<i>Bring the bread-basket [cloth, cups].</i>
ἔκλουε τὴν κύλικα [τὸ ἀργυροῦν ποτήριον].	Ēlue calicem [argenteum pōculum].	<i>Wash out the goblet [silver cup].</i>
τὸν κύκλον ἐν μέσῳ τῆς τραπέζης τίθει.	Circum in medium mēnsæ pōnitō.	<i>Set the platter in the middle of the table.</i>
τίθει κατὰ τὴν τάξιν τὰς ἔδρας, καὶ προσκεφάλαια ἐπιτίθει.	Collocā ex ōrdine sellās, et pulvīnāria superpōne.	<i>Arrange the chairs and set cushions on them.</i>
φέρε ὕδωρ πρὸς τὸ νίπτειν τὰς χεῖρας.	Adfer aquam ad lavandās manūs.	<i>Bring water so that we can wash our hands.</i>
νίπτε σὺ πρότερον.	Lavā tū prior.	<i>You wash first.</i>
νίπτε τὰς χεῖρας.	Lavā manūs.	<i>Wash your hands.</i>
νίψωμεν ὁμοῦ.	Lavēmus ūnā.	<i>Let's wash together.</i>
ἐπίδος μοι χειρόμακτρον [ἀλοδόχον].	Porrige mihi mantile [salinum].	<i>Hand me the napkin [salt cellar].</i>
ἔκμασσε τὰς χεῖρας.	Abstergē manūs.	<i>Wipe your hands.</i>

τί ἐσθήκατε;	Quid stātis?	<i>Why are you all still standing?</i>
καθέζεσθε.	Sedēte.	<i>Take your seats.</i>
κατακλίνεσθε.	Accumbite.	<i>Lie back.</i>
τὸ ἄριστον [δεῖπνον, συμπόσιον] διαφθείρεται διὰ τὴν σὴν ἀπουσίαν [ἀναβολιμὴν, βραδύτητα].	Prandium [cēna, convīvium] corrumpitur tuā absentiā [morā, tarditāte].	<i>Lunch [dinner, the party] is being spoiled because you are absent [delayed, late].</i>
τὸ σῖτίον παρετέθη, καθέζεσθε οὖν.	Cibus appositus est, accumbite igitur.	<i>The food is served up, so sit down.</i>
ποῦ κελεύεις με καθέζεσθαι;	Ubi jubēs mē sedēre?	<i>Where do you want me to sit?</i>
ἐν πρώτῳ τῷ τόπῳ κατακλίνου [ἀνάπεσε].	In prīmō locō accumbe [discumbe].	<i>Take the first place.</i>
ἀνέπεσον οἱ κεκλημένοι.	Accubuērunt convīvæ.	<i>The guests have taken their places.</i>
παιδάριον, εὐλόγησον τὴν τράπεζαν.	Puer, cōsecrā mēnsam.	<i>Child, bless the table.</i>
<p>Παιδάριον. Puer. Boy.</p>		
οἱ ὀφθαλμοὶ πάντων εἰς σὲ βλέπουσι Κύριε, καὶ τὰ λοιπά.	Oculi omnium in tē spērant Domine etc.	<i>The eyes of all look to thee in hope, O Lord etc.</i>
προστίθει καὶ γνώμην ἄξιονημόνευτον, ἦν νεωστὶ ἐκ τῆς δημηγορίας ἔμαθες.	Adde etiam sententiam memorābilem, quam nūper ex contiōne sacrā didicistī.	<i>Add the memorable saying you recently learned from the sermon.</i>
πᾶν κτίσμα καλόν, καὶ οὐδὲν ἀπόβλητον, μετὰ εὐχαριστίας λαμβανόμενον,	Quicquid creāvit Deus, bonum est, et nihil reiciendum, sī cum grātiarum āctiōne	<i>“All creation is good, and nothing is to be rejected which is taken with grace, for through</i>

ἀγιάζεται γὰρ διὰ λόγου θεοῦ, καὶ ἐντεύξεως. [α' Τιμόθ. κεφ. δ']	sūmātur. Sānctificātur enim per verbum Deī et precātiōnem. [I. Tim. 4.]	<i>God's word and through prayer it is sanctified." [I. Tim. 4.]</i>
φέρε σῖτία [τροφήν, ὄξος, κρέα ὀπτά, ἐφθά, ἰχθύας].	Adfer epulās [cibum, acētum, carnēs assās, carnēs ēlixās, piscēs].	<i>Bring the dishes [food, vinegar, roast meats, boiled meats, fishes].</i>
δός μοι τὸ ὑαλοῦν ἔκπωμα [ποτήριον].	Dā mihi pōculum vitreum.	<i>Give me the glass [cup].</i>
ἐπίδος μοι τὰ ἀργυρᾶ ἐκπώματα [τὸν κάνθαρον, τὸν τυρόν, τὸν ἄρτον, τὸ μαχαιρίδιον].	Porrige mihi argentea pōcula [cantharum, cāseum, pānem, cultellum].	<i>Hand me the silver cups [tankard, cheese, bread, knife].</i>
εὐλογεῖτω ὑμῖν τοῦτο τὸ πότον [τοῦτον τὸν οἶνον] ὁ Χριστός.	Sospitet vōbīs hunc pōtum [hōc vīnum] Chrīstus.	<i>May Christ bless this drink [this wine] for you all.</i>
ἔστω ὑμῖν σωτήριος οὔτος ὁ ζῦθος.	Sit vōbīs salūtī hēc cerevisia.	<i>May this beer bring you good health.</i>
γένοιτο τοῦτο, φίλε παῖ, Ἀμήν.	Id faxit Deus, cāre puer. Āmēn.	<i>So be it, dear child. Amen.</i>
δός μοί τι τοῦ ἀλέκτορος [τῶν ἰχθύων, τοῦ ἄρτου].	Dā mihi aliquid dē gallō [piscibus, pāne].	<i>Give me some of the apon [fish, bread].</i>
βούλει τι τοῦ κρέως [χηνός, ἰχθύος]; ναί.	Vīs aliquid dē carne [ānsere, pisce]? Etiam.	<i>Do you want some of the meat [goose, fish]? Yes.</i>
βούλομαι.	Volō.	<i>I'd like some.</i>
οὐ βούλομαι.	Nōn volō [nōlō].	<i>No thanks, I don't want any.</i>
ἔγχει ζῦθον [μελίκρατον, οἶνον] ἵνα πίνωμεν.	Īnfunde cerevisiam [aquam mulsam, vīnum] ut bibāmus.	<i>Serve some beer [mead, wine] so that we may drink.</i>

οὐ θέλεις πίνειν;	Nōn vīs bibere?	<i>Don't you want to drink?</i>
διὰ τί οὐ πίνεις;	Cūr nōn bibis?	<i>Why aren't you drinking?</i>
καλῶς με ὑπέμνησας, πάνυ γὰρ διψῶ.	Rēctē mē monēs, omnīnō enim sitiō.	<i>Thanks for reminding me, I'm really thirsty</i>
οὐ διψῶ.	Nōn sitiō.	<i>I'm not thirsty.</i>
ἱκανῶς ἔπιον.	Satis bibī.	<i>I've had enough to drink.</i>
προπίνω σοι.	Propīnō tibi.	<i>Here's to you.</i>
ὁ Θεὸς εὐλογεῖτω.	Deus benedīcat.	<i>May God give His blessing!</i>
ἡδέως παρὰ σου λαμβάνω.	Libenter ā tē accipiō.	<i>I accept it from you gladly.</i>
μὴ ὅλον ἔκπινε.	Nē tōtum ēbibās.	<i>Don't drink it all up.</i>
ἱκανόν σοι λείπω.	Satis tibi relinquam.	<i>I'll leave enough for you.</i>
πλεῖτόν σοι λείπω ἢ μέλλω πίνειν.	Plūs tibi relinquam quam bibitūrus sum.	<i>I'll leave you more than I'm going to drink.</i>
ζῦθον [οἶνον, ὑδρόμελι] οὐκ ἔτι ἔχομεν.	Nihil cerevisiæ [vīnī, aquæ mulsæ] reliquum est.	<i>We're out of beer [wine, mead].</i>
ἀπότεμνέ μοί τι τοῦ βουκολικοῦ κρέως τοῦ καπνῶ σκληρωθέντος.	Abscinde mihi aliquid dē carne bovīnā fūmō indūrātā.	<i>Cut me some of the smoked beef.</i>
αἶρε τὸν πίνακα τοῦτον, καὶ παρατίθει ἐδέσματα ἄλλα.	Tolle hanc patinam, et appōne cētera fercula.	<i>Take away this platter and serve the other dishes.</i>
ἀνεπλήρωσα [ἔπαυσα] τὴν ὄρεξιν.	Explēvī [sēdāvī] famem.	<i>I'm full.</i>
σὺ μὲν ὀλιγόσιτος	Tū perpaucī cibī es.	<i>You don't eat very</i>

[ὀλιγότροφος] εἶ.

much.

οὐκ εἰμὶ ἀδηφάγος.

Nōn sum edāx.

I'm not a big eater.

πῖνε · οὐκ ἄγνοεῖς τὸ
τῶν παλαιῶν Ἑλλήνων,
ἢ πῖθι ἢ ἄπιθι.

Bibe! Nōn ignōrās
veterum Græcōrum
lēgem, "aut bibe, aut
abī!"

*Drink! You know the
saying of the ancient
Greeks "Either drink or
go away!"*

ἀλλὰ βέλτιόν ἐστι τὸ
τοῦ Χριστοῦ ·
Προσέχετε ἑαυτοῖς,
μήποτε βαρυνθῶσι
ὑμῶν αἱ καρδίαι ἐν
κραιπάλῃ καὶ μέθῃ.

Sed melior est Chrīstī
lēx, "Cavēte vōbīs nē
quandō graventur corda
vestra crāpulā et
ēbrietāte."

*But what Christ said is
better: "Take care that
your hearts never be
weighed down with a
hangover and
drunkenness."*

παρέχετε ὑμᾶς
φαιδρούς [περιχαρεῖς].

Præbēte vōs lætōs
[hilarēs].

Be of good cheer!

ὄπτησον ὦ παιδάριον
τὸν ἰχθὺν τοῦτον ἐν
ἐσχαρίῳ καὶ φύλαττε
μὴ κατακαίηται.

Torrē, puer, hunc
piscem in crātulā, et
cavē nē adūrātur.

*Boy, grill this fish and
be careful that it
doesn't burn!*

φρόντιζε ὅπως τὰ ᾠὰ
ἔψηται μαλακώτερα
[σκληρότερα].

Cūra ut ōva coquantur
molliuscula
[dutiusscula].

*Be careful to cook the
eggs so that they're
softer [harder].*

τὰ ᾠὰ ἐστι μαλακά
[ώμά, τοῦ δέοντος
μαλακώτερα].

Ōva sunt mollia [sunt
crūda, jūstō molliōra
sunt].

*The eggs are soft [raw,
too soft].*

ἄλλαττε σφαίρας.

Mūtā orbēs.

Change the plates.

ἄρον τὰ ἐδέσματα [τὸν
ἄρτον, τὸ βούτυρον, τὸν
τυρόν].

Tolle cibum [pānem,
būtȳrum, cāseum].

*Take away the food
[butter, bread, butter,
cheese]*

παρατίθει λεκάνην σὺν
τῷ χειρομάκτρῳ.

Appōne pēlvim cum
mantēle.

*Set down the basin with
the handtowel.*

ἔνεγκε τραγήματα,
παιδάριον.

Adfer bellāria, puer.

Boy, bring the dessert.

πρόμυττε τὸν λύχνον.

Ēmunge candēlam.

Trim the lamp.

φύλαττε σβεννύναι τὸν λύχνον.	Cave nē lychnum extinguās.	<i>Be careful that you don't put out the lamp.</i>
παρατίθει μήλα [κοκκύμηλα, λεπτοκάρυα, σταφυλάς, σταφίδας, ἄπια, κεράσια, κάρυα, ἀμυγδάλας, ἄπια ὀπτά].	Appōne pōma [prūna, nucēs avellānās, ūvās, ūvās passās, pira, cerasa, jūglandēs, amygdalās, pyra tosta].	<i>Serve the apples [plums, hazelnuts, grapes, raisins, pears, cherries, walnuts, almonds, roasted pears].</i>
ἐγὼ τῇ ὑμετέρᾳ φιλανθρωπίᾳ πεπιστευκῶς ἐπὶ ἄριστον [δεῖπνον] εὐτελὲς ὑμᾶς ἐκάλεσα.	Ego vestrā cōmitāte frētus, ad prandium frūgāle [cēnam frūgālem] vōs invītāvī.	<i>How kind it was of you to allow me to invite you to this simple luncheon [dinner].</i>
τὸ ἄριστόν σου ὑπερβαλλόντως λαμπρὸν γέγονε.	Prandium tuum suprā modum splendidum fuit.	<i>Your luncheon has been really excellent.</i>
τὸ δεῖπνόν σου οὐκ εὐτελὲς ἀλλὰ πολυτελὲς ἐστί.	Cēna tua nōn frūgālis, sed sūmptuōsa est.	<i>Your dinner was hardly simple; it was rich.</i>
τὸ δεῖπνόν σου μεγαλοπρεπέστερον τοῦ δέοντος γέγονε	Cēna tua magnificentior fuit quam æquum est.	<i>Your dinner has been too splendid.</i>
ὅτι ἀπολογίαν ποιεῖς, τοῦτο μόνον κατηγορητέον ἐστί.	Quod excūsās, id ūnum habēs, cūr accūsandus sīs.	<i>The only thing I have to criticize is the fact that you feel you need to apologize!</i>
οἵκεῖοι φίλτατοι, δέομαι ὑμῶν τοῦτο τὸ δειπνίδιον, καίπερ εὐτελὲς, στέργειν.	Amīcī cārissimī, quæsō ut cēnulam nostram licet tenuem æquī bonīque cōsulātis.	<i>Dearest friends, I beg you to look kindly upon this little dinner, however simple it be.</i>
ἔχω σοι χάριν ὅτι ἐπὶ τοῦτο τὸ δεῖπνον τὸ πολὺ ἡδιστόν με ἐκάλεσας.	Habeō tibi grātiam quod ad hanc cēnam longē suāvissimam mē vocāstī.	<i>Thank you so much for inviting me to this very lovely dinner.</i>
οὐδέν ἐστιν αἴτιον τοῦ εὐχαριστεῖν.	Nōn est quod grātiās agās.	<i>There is no reason for you to thank me.</i>

ἐγὼ ὁμολογῶ σοι χάριν
ὀφείλειν, ὅτι εἰς τοῦτο
τὸ λεπτὸν δεῖπνον
ἐλθεῖν ἡξίωσας.

Ego agnōscō mē tibi
grātiā dēbēre, quod
ad hanc tenuem cēnam
venīre nōn dēdignātus
es.

*It is I who thank you for
deigning to come to this
humble dinner of mine.*

γ' - III - 3.

**Παραδείγματα ὡς
χρὴ αἰτῆσαί τι παρὰ
διδασκάλου.**

**Petendī quippiam ā
præceptōre fōrmulæ.**

***How to Ask for
Something from a
Teacher.***

Αἰδέσιμε παιδαγωγέ,
δέομαί σου συγχωρῆσαί
μοι τῆς σχολῆς ἀπεῖναι
τῇ ὥρᾳ πρώτῃ, τοῦ
λούειν ἔνεκα.

Observande præceptor,
quæsō ut liceat mihi
scholā abesse hōrā
primā, lavandī causā.

*Reverend teacher,
please allow me to be
absent from class at
1:00, in order to do
laundry.*

Ἀξιῶ σε, δοῦναί μοι
ἐξουσίαν οἴκοι μένειν,
δεῖ γάρ με ἐπιτελέσαι
τι.

Precor ut faciās mihi
facultātem manendī
domī. Est enim mihi
aliquid efficiendum.

*I request that you grant
me permission to stay
home, for I have
something I must do.*

Ἀναγκαιῶς ἔχω σὺν
τοῖς τοκεῦσιν εἰς ἀγρὸν
βαδίζειν. Τοῦτό σου
συγχωρήσαντος
γίνεσθαι ἀξιῶ.

Est mihi abeundum rūs
cum parentibus meis;
id, ut tuā pāce fiat, ōrō.

*I must go with my
parents to the country.
Please allow me to do
so.*

Δός μοι ἐξουσίαν
ἐξελθεῖν ἔξω, ἔνεκα τοῦ
ἀποπατήσαι [οὐρῆσαι].

Concēdās mihi
potestātem exeundī,
causā levandī alvī
[solvendī ventrem,
reddendæ ūrīnæ].

*Grant me permission to
go outside: I have to
relieve myself [pee].*

Δός μοι ἐξουσίαν εἰς
οἶκον ἀναδραμεῖν πρὸς
τὸ κομίζειν βιβλίον τι.

Liceat mihi currere
domum afferendī libellī
cujuspiam grātia.

*Please let me go back
home in order to fetch a
book.*

Ἐξέστω μοι τοῦ
διδασκαλείου [τῆς
σχολῆς] ἐξελθεῖν πρὸς
τὸ ἀγοράζειν πάπυρον
[πτερόν, ἄρτον].

Liceat mihi lūdō
litterāriō [scholā] exīre
ad emendum pap̄yrum
[pennam, pānem].

*Let me leave the school
in order to buy some
paper [a pen, some
bread].*

Πρὸ τῆς θύρας τις στάς ἐπιθῦμεϊ με προσερεῖν, δέομαι οὖν σου δοῦναί μοι ἐξουσίαν πρὸς τοῦτον ἐξιέναι.	Quispiam mē prae foribus conventum expetit. Quaesō itaque ut liceat mihi tuā pāce ad hunc exīre	<i>There's someone at the door who wants to speak with me. Please give me permission to to go out to him.</i>
Κύριός [πατήρ] μου ἐκέλευσέ με οἴκαδε ἐπανελθεῖν τῇ ὥρᾳ τῇ δεκάτῃ [πρώτῃ, τρίτῃ]. Τοῦτο ἵνα μοι ἐξῇ ποιεῖν ἀξιῶ.	Dominus [Pater] meus jussit mē domum redīre decimā [prīmā, tertiā], id ut mihi liceat facere, ōrō.	<i>My master [father] bade me return home at 10:00 [1:00, 3:00]. Please let me leave.</i>
Ἀλγέω τὴν κεφαλὴν [τοὺς ὀδόντας, τὴν γαστέρα.]	Dolet mihi caput. Dolent mihi dentēs. Dolet mihi ventriculus.	<i>My head [teeth, stomach] hurts.</i>
Ἦ ρὶς στάζει αἷμα.	Nāsus stillat sanguinem.	<i>I've got a bloody nose.</i>
Κακῶς ἔχω, τούτου ἐνεκα δέομαι ἐξεῖναι μοι οἴκαδε ἀπελθεῖν.	Malē habeō, ideō quaesō, ut mihi liceat domum īre.	<i>I feel sick, so please, let me go home.</i>
Φίλτατε καθηγητά, Ἰωάννης αἰτεῖ ἑαυτῷ ἀπόντι συγγνώμην ἔχειν.	Amantissime Præceptor, Jōhannēs petit sibi absentī veniam dari.	<i>Dearest Teacher, Johannes asks that you excuse his absence.</i>
Φίλτατε διδάσκαλε, χθὲς βιβλίον τι ἀπώλεσα, ὃ οὐπω ἀνέλαβον. Διὰ τοῦτο δέομαί σου, νουθετεῖν τοὺς συμμαθητάς, ὅπως, εἰ τίς ποτε αὐτὸ εὔρη, μοι ἀποδῷ.	Clārissime Præceptor, heri libellum quendam āmīsī, quem nōndum recēpī. Rogō igitur tē, ut admoneās condiscipulōs, ut sī quis forte eum invēnerit, mihi restituat	<i>Dearest teacher, yesterday I lost a book that I haven't recovered yet. So please tell the other students that, if someone should find it, he give it back to me.</i>
Ἐνδοξότατε καθηγητά, δίδαξόν με ὃν τρόπον λέξω Ἑλληνιστί, "Jōhannēs mē verberāvit."	Clārissime Præceptor, docē mē quibus verbīs dicam Græcē, "Jōhannēs mē verberāvit."	<i>Most noble Teacher, teach me how to say in Greek, "Johnny hit me."</i>

Διδάσκαλος.
Præceptor.

Teacher.

Κατὰ τοῦτον τὸν
τρόπον λέξεις, Ἰωάννης
ἔτυπτέ με.

Sic dicēs, “Ἰωάννης
ἔτυπτέ με.”

*You’ll say, “Ἰωάννης
ἔτυπτέ με.”*

Παιδάριον.
Puer.
Boy.

Δέομαί σου διδάσκαλε,
γράφειν μοι τοὺς τῶν
στοιχείων Ἑλληνικῶν
χαρακτῆρας, οὓς τῷ
γράφειν ἂν μῖμῶμαι.

Ōrō tē Præceptor ut
mihi dēscribās figūrās
elementōrum
Græcōrum, quās
scribendō imiter.

*Please, Teacher, write
me the Greek letters
that I’m supposed to
copy out.*

Διδάσκαλος.
Præceptor.
Teacher.

Ποῦ ἔχεις τὸν
ἀρχέτυπον, ὃν πρὸ
ὀλίγων ἡμερῶν σοι
κατέγραψα;

Ubi habēs archetypum,
quem ante paucōs diēs
tibi præscripsī?

*Where do you keep the
template that I wrote
out for you a few days
ago?*

Παιδάριον.
Puer.
Boy.

Τοῦτον διὰ ἀμελείας
ἀπώλεσα.

Eum per incūriam
āmīsī.

*I was careless and lost
it.*

Ἰωάννης αὐτόν μοι
διεσπάραξε.

Jōhannēs eum mihi
discerpsit.

Johnny ripped it up.

Διδάσκαλος.
Præceptor.
Teacher.

Ἰδοῦ, ἔχεις νῦν ἄλλον.
φρόντιζε ὅπως μὴ καὶ
τοῦτον ἀπολέσης.

Ēn, habēs jam alium.
Cavē nē et hunc perdās.

*Here, now you have
another. Be careful not
to lose this one too.*

Παιδάριον.
Puer.
Boy.

Δέομαί σου διδάσκαλε, προπαρασκευάζειν μοι τὸ πτερὸν τοῦτο.	Quæsō, Præceptor, ut præparēs mihi pennam hanc.	<i>Please, teacher, fix this pen for me.</i>
Διδάσκαλος. Præceptor. Teacher.		
Ποῖον πτερὸν θέλεις;	Quālem pennam cupis?	<i>What kind of pen do you want it to be?</i>
Προσάρμοζε τῇ χειρί σου.	Attemperā ad manum tuam.	<i>Suit it to your hand.</i>
Παιδάριον. Puer. Boy.		
Δίδαξόν με ταῦτα ἀναγινώσκειν.	Docē mē hæc legere.	<i>Teach me how to read this.</i>
Τίνα τρόπον ταῦτα ἀναγνώσομαι.	Quōmodo hæc legam?	<i>How am I supposed to read this?</i>
Πρόσταξόν μοι ὅσον χρή με ἐκμανθάνειν ἐν τῇ ὥρᾳ ταύτῃ.	Præscribē mihi quantum ēdiscam hāc hōrā.	<i>Tell me how much I have to learn at this time.</i>
Ἄγε μοι γραμμάς.	Dūc mihi līneās.	<i>Draw the lines for me.</i>
Οὐκ ἔχω μέλαν γραφικόν.	Nōn habeo ātrāmentum.	<i>I don't have any ink.</i>
Οὐκ ἔστι μοι μελανδοχεῖον [μαχαιρίδιον, χρήματα, πτερὸν γραφικόν.]	Nōn est mihi ātrāmentārium [cultellus, pecūnia, penna.]	<i>I don't have an inkwell [pen knife, money, pen].</i>

δ' - IV - 4.

**Παραδείγματα ὡς
χρῆ παρὰ διδασκάλῳ
περὶ τοῦ ἀπεῖναι
ποιεῖσθαι τὰς
ἀπολογίας.**

**Fōrmulæ excūsandi
apud praeceptōrem
absentiam.**

***How to Ask a Teacher
to Excuse an
Absence.***

Διὰ τί οὕτω βραδέως
ἦκεις;

Cūr tam sērō venīs?

*Why have you come so
late?*

οἱ ἡμέτεροι βραδύτερόν
με ἤγειρον.

Nostrīs sērius mē
somnia excitāverunt.

*Our family woke me up
too late.*

Βραδύτερον ἀνέστην
παρὰ γνώμην.

Sērius surrexī prae-
ter voluntātem.

*I woke up later than I
planned to.*

Βραδύτερον ἐξυπνίσθην
διὰ τὸ συμπόσιον
[δεῖπνον] εἰς μέστην
νύκτα ἀναβεβλημένον.

Sērius expurgatus/a
sum propter convivium
[cēnam] in mediam
noctem prolātā.

*I woke up too late
because of the party
[dinner] that went on
until midnight.*

τὸ ὥρολόγιον ἡμῶν
διήμαρτε.

Hōrologium nostrum
aberrāvit.

Our clock was wrong.

διὰ ἀμελείας κατέλιπον
βίβλον οἴκοι, ἔνεκα τοῦ
κομίζειν ταύτην, ἐκ τῆς
ὁδοῦ οἴκαδε ἀνέδραμον.

Per negligentiam
reliqueram librum
domi; hunc ut afferrem,
ex itinere domum
recurrī.

*By accident I left my
book at home. So I had
to run back home to get
it.*

ἐβοήθησα τοῖς ἐν τῷ
οἴκῳ ἐν τῷ ἀποθεῖναι
τὰ ξύλα.

Adjūvī familiam in
sepōnendis lignis.

*I helped my family
stack firewood.*

ἀπέστειλέ μέ ποι
δεσπότης [δέσποινα,
πατήρ, μήτηρ].

Miserat mē quōpiam
erus [era, pater, māter].

*My master [mistress,
father, mother] sent me
off somewhere.*

ἤνεγκα οἶνον [ζῦθον]
τῷ πατρί [τῷ κῦρίῳ].

Attulī vinum
[cerevisiam] patrī [erō].

*I brought wine [beer] to
my father [my master].*

τίνος ἔνεκα [διὰ τί]
τοσοῦτον χρόνον οὐκ
ἦλθες εἰς τὴν σχολήν
[τὸ διδασκαλεῖον];

Cūr [quam ob causam]
tantō tempore nōn
vēnistī in scholam
[lūdum litterārium]?

*Why haven't you come
to school for so long a
time?*

διὰ τί οὐ παρεγένου τῇ ὥρᾳ τῇ πρώτῃ [τετάρτῃ, ἕκτῃ] τῇ ἀναγνώσει [τῇ ἱερᾷ δημηγορίᾳ];	Cūr nōn interfuistī hōrā prīmā [quārtā, sextā] lēctiōnī [contiōnī]?	<i>Why didn't you come to school at 1:00 [4:00, 6:00] for the lecture [sermon]?</i>
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Τί ἐκώλυσέ σε σήμερον οὐ παραγένεσθαι τῇ ἀναγνώσει;	Quid tē impedīvit, quōminus hodiē interfueris lēctiōnī?	<i>What kept you from attending the lecture today?</i>
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Μαθητής.
Discipulus.
Pupil.

κακῶς [ἀρρώστως] εἶχον.	Malē habuī. Ægrōtāvī.	<i>I was sick.</i>
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ἤλγησα τὴν κεφαλὴν [γαστέρα].	Doluit mihi caput [venter].	<i>My head [stomach] hurt.</i>
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ἐπύρεττον.	Labōrāvī febrī.	<i>I had a fever.</i>
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οὐχ ὑπῆρχόν μοι σκέλαι [ὑποδήματα].	Nōn erant mihi tībiālia [calceī].	<i>I didn't have stockings [shoes].</i>
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Ἐλούομεν ἐν τῇ οἰκίᾳ τῇ ἡμετέρᾳ.	Lāvimus domī nostræ.	<i>We were doing laundry at our house.</i>
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Οἱ γονεῖς οὐκ ἤθελόν με εἰσιέναι εἰς σχολὴν διὰ τὸ ὑπερβάλλον ψῦχος [τὸ περισσὸν θάλλπος, τὸν ὑέτόν, τὸν ὄμβρον].	Parentēs nōluērunt mē frequentāre scholam propter intēsum frīgus [vehementem æstum, pluviam, imbrem].	<i>My parents didn't want me to attend school because of the great cold [excessive heat, rain, rainstorm].</i>
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ἐσφάξαμεν χοίρους [βοῦς, πρόβατα].	Mactāvimus porcōs [bovēs, ovēs].	<i>We butchered swine [cattle, sheep].</i>
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Γάμος ἐγένετο ἐν τῇ οἰκίᾳ ἡμῶν, ᾧ οἱ γονεῖς ἤθελόν με παραγίνεσθαι.	Nūptiæ celebrātæ sunt domī nostræ, quibus parentēs mē voluērunt interesse.	<i>At our house there was a wedding that my parents wanted me to attend.</i>
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Δέομαί σου, διδάσκαλε, συγγνώμην μοι ἔχειν. μετὰ ταῦτα γὰρ σπουδαῖος -α καὶ	Rogō tē, Præceptor, ut mihi veniam dēs, posthāc enim erō diligēns et assiduus/a in	<i>Please, Teacher, pardon me. After this I'll be industrious and constant in school.</i>
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συνεχῆς ἔσομαι ἐν τῇ
σχολῇ.

scholā.

Διδάσκαλος.
Præceptor.
Teacher.

Ἴθι βλεψόμενος - ἡ τί
πράττει Πέτρος, ὅτι ἐν
τῷ νῦν ἄπεστι τοῦ
διδασκαλείου.

Eās vīsum quid agat
Petrus quod nunc nōn
sit in scholā.

*Go see why Pete isn't in
school today.*

Μαθητής.
Discipulus.
Pupil.

Ποιήσω διδάσκαλε.
πορεύομαι.

Faciam, Præceptor.
Vādō.

*Okay, Teacher, I'm on
my way.*

Χαῖρε Πέτρε.

Salvē Petre.

Hi, Pete!

Χαῖρε καὶ σὺ
συμμαθητά.

Salvē et tū
condiscipule.

Hi there, classmate!

Ἰωάννης.
Johannes.
Sean.

Ὁ διδάσκαλος
ἐκέλευσεν ἐρωτῆσαι, τί
πράττεις ταῖς
ἀναγνώσεσιν οὐ
παραγινόμενος.

Præceptor jussit
interrogāre quid agās
quod lēctiōnibus nōn
intersīs.

*The teacher told me to
ask what you are up to,
since you're not at the
lectures.*

Πέτρος.
Petrus.
Pete.

Ὅρᾳς με ἀσχολούμενον
[κακῶς ἔχοντα,
νοσοῦντα].

Vidēs mē occupātum
esse [malē habēre,
ægrōtāre].

*You see that I'm busy
[not feeling well, ill].*

Διὰ τοῦτο δέομαί σου,
ὕπέρ μου ἀπόντος
ἀπολογεῖσθαι.

Ideō ōrō ut mē
absentem excūsēs.

*So please make an
apology for my
absence.*

Ὅταν βέλτιον ἔχειν

Ubi melius habēre

When I begin to feel

ἄρξωμαι, ταχέως
ἀναστρέψω πρὸς ὑμᾶς
εἰς τὴν σχολήν.

coeperō, statim revertar
ad vōs in scholam.

*better I'll return to you
at school.*

Μαθητής.
Discipulus.
Pupil.

Διέπραξα, διδάσκαλε,
ὅσα προσέταξας.

Cūrāvī, Præceptor,
quod mandāstī.

*Teacher, I did what you
told me to.*

Πέτρος λέγει
ἀσχολεῖσθαι [κακῶς
ἔχειν, κακῶς
ἐσχηκέναι, ἐπιστολὰς
γεγραμέναι].

Petrus dīcit sē
occupātum esse [malē
habēre, malē habuisse,
litterās scrīpsisse].

*Pete says he's busy [is
sick, has been sick, has
been writing letters].*

Κεῖται ἐν τῇ κλίνῃ
τρεῖς ἡμέρας συνεχῶς.

Dēcumbit in lectō jam
trēs diēs tōtōs.

*He's been lying in bed
for three whole days.*

Οἱ γονεῖς Πέτρου
λέγουσιν αὐτὸν
ἀποδημῆσαι.

Parentēs Petrī dīcunt
ipsum peregrē
prōfectum esse.

*Pete's folks say he's left
town.*

Οἱ γονεῖς Ἰωάννου
φᾶσιν, αὐτῷ οὐδεμίαν
ὑπάρξει πραγματείαν,
διὰ τοῦτο δέονταί σου
κολάζειν [ράβδίζειν]
αὐτόν, ὅταν εἰς τὴν
σχολὴν ἐπανέλθῃ.

Parentēs Jōhannis
dīcunt eī nihil fuisse
negōtiī, ideō rogant tē
ut pūniās [virgīs cædās]
ipsum cum in scholam
fuerit reversus.

*Sean's parents say that
he didn't have any
excuse; so they ask you
please to punish [can]e
him when he returns to
school.*

ε' - V - 5.

**Παραδείγματα ὡς
χρὴ κατηγορῆσαι
μαθητοῦ παρὰ
διδασκάλῳ.**

**Fōrmulæ dēferendī
discipulum ad
præceptōrem.**

***How to Tattle on a
Student to the
Teacher.***

Φίλτατε διδάσκαλε,
Ἰωάννης παρέχει μοι
πρᾶγμα.

Cārissime Præceptor,
Jōhannēs exhibet mihi
negōtium.

*Dear teacher, Sean is
bothering me.*

Ἐνοχλεῖ με.

Est mihi molestus.

He's annoying me.

Οὐκ ἔῃ με.	Nōn sinit mē.	<i>He won't leave me alone.</i>
Ὡθεῖ με.	Trūdit mē.	<i>He's shoving me.</i>
Θλίβει με.	Premitt mē.	<i>He's crowding me.</i>
Ἰωάννης καταγελά μου [με].	Jōhannēs illūdit mihi [mē].	<i>Sean's teasing me.</i>
Ἰωάννης προσέβαλέ μοι πόδα, ἵνα πίπτω.	Jōhannēs objēcit mihi pedem ut caderem.	<i>Sean stuck out his foot to trip me.</i>
Ἰωάννης κνίζει τὰς τριχάς μου.	Jōhannēs convellit mihi capillōs.	<i>Sean's pulling my hair.</i>
Ἰωάννης οὐκ ἔῃ με διαβαίνειν.	Jōhannēs nōn sinit mē trānsīre.	<i>Sean won't let me get past.</i>
Ἐνοχλεῖ με γράφοντα [ἐκμανθάνοντα, ἀναγινώσκοντα τὴν ἀνάγνωσιν].	Interturbat mē scribentem [ēdiscentem, relegendem lēctiōnem].	<i>He's interrupting me when I'm trying to write [memorize, read my lesson].</i>
Κατέχει τὸν τόπον μου.	Occupat locum meum.	<i>He's in my place.</i>
Ἐκβάλλει με ἐκ τόπου μου.	Extrūdit mē ē meō locō.	<i>He's pushing me out of my place.</i>
Ἔτυπέ με βακτηρίᾳ [μελανδοχείῳ, κολάφῳ].	Percussit mē baculō [ātrāmentāriō, pugnō].	<i>He hit me with his stick [inkwell, fist].</i>
Ἐκολάφισέ με.	Colaphum mihi impēgit.	<i>He slapped me.</i>
Ἐξέβαλεν εἰς ἐμὲ βιβλίον [λίθον, χιόνα].	Conjēcit in mē librum [lapidem, nivem].	<i>He threw a book [a stone, snow] at me.</i>
Ἐξέβαλέ με λίθῳ.	Petiit mē lapide.	<i>He hit me with a stone.</i>
Ἐτραυμάτισέ με ξίφει. [μαχαίρᾳ.]	Vulnerāvit mē gladiō [cultellō].	<i>He wounded me with a sword [dagger].</i>
Ἐνέπτυσεν εἰς χλαῖνάν μου [εἷμά μου, ἱμάτιόν μου].	Cōnspuit pallium [vestīmentum, vestem] meum.	<i>He spat on my cloak [clothes, jacket].</i>

Κατηρήσατό με.	Imprecātus est mihi. Maledīxit mihi.	<i>He cursed me.</i>
Ἀτίμως με ὠνόμασε.	Appellāvit mē ignōminiōsō nōmine.	<i>He called me names.</i>
Ἦπείλησέ μοι δεινῶς.	Comminātus est mihi graviter.	<i>He threatened me in a scary way.</i>
Ἀσελγῶς με λοιδορεῖ.	Petulanter mē calumniātur.	<i>He's teasing me.</i>
Ἐσπάραξε [ἔκαυσε] τὴν βίβλον.	Discerpsit [adussit] librum meum.	<i>He ripped [burnt] my book.</i>
Ἐρρύπαινε τὸ βιβλίον μου [τὸν πῖλόν μου, τὸ πῖλίδιόν μου].	Commaculāvit libellum [pilleum, pilleolum] meum.	<i>He got my book [hat, beanie] all dirty.</i>
Ὅφείλει μοι χρήματα [δηνάριον].	Dēbet mihi pecūniam [dēnārium].	<i>He owes me money.</i>
Οὐ βούλεταί μοι ἀποτίνειν [ἀποδοῦναι, ἐκτίνειν].	Nōn vult mihi persolvere [reddere, solvere].	<i>He refuses to pay me back.</i>
Διαβαίνοντος ὑπάτου [βουλευτοῦ, ἐκκλησιαστοῦ] οὐκ ἀνέωξε τὴν κεφαλὴν.	Trānseunte cōnsule [senātōre, contiōnātōre] nōn aperuit caput.	<i>He didn't take off his hat when the rector [senator, pastor] walked by.</i>
Οὐ παρέσχευ ἑαυτὸν εὐπειθῇ τοῖς γονεῦσι.	Nōn præbuit sē obēdientem parentibus.	<i>He didn't mind his parents.</i>

Ἀπολογία.
Excūsātiō.

How to Respond to an Accusation.

Οὐχ οὕτως ἔχει τὸ πρᾶγμα.	Nōn ita sē rēs habet.	<i>That's not how it is.</i>
Ἰωάννης ψεύδεται.	Jōhannēs mentītur.	<i>Sean's lying.</i>
Πέτρος μισεῖ με [δυσμενῶς ἔχει πρὸς με], διὰ τοῦτο ταῦτα πλάττει κατὰ μου.	Petrus ōdit mē [mihi male vult], ideō hæc comminiscitur in mē.	<i>Pete hates me, that's why he's making this up against me.</i>

Οὐκ ἔβλαψα αὐτόν.	Nōn læsī eum.	<i>I didn't hurt him.</i>
Οὐχ ἡψάμην αὐτοῦ δακτύλῳ.	Nōn attigī ipsum digitō.	<i>I didn't lay a finger on him.</i>
Οὐχ ἐκὼν ἔπραξα.	Nōn volēns fēcī.	<i>I didn't mean to do it.</i>
Διὰ ἀγνοίας ἐποίησα.	Per imprudentiam fēcī.	<i>It was a mistake.</i>
Οὐκ ἐγὼ εἰς αὐτόν, ἀλλὰ αὐτὸς εἰς ἐμὲ ἐξήμαρτε.	Nōn ego in illum, sed ille in mē dēliquit.	<i>I didn't offend him, he offended me!</i>
Μεταμέλει μοι τοῦ ἔργου.	Pænitet mē factī.	<i>I'm sorry for what I did.</i>
Μεταμέλει μοι ὧν εἰς Πέτρον ἐξήμαρτον.	Pænitet mē illōrum quæ in Petrum dēliquī.	<i>I'm sorry for what I did to Pete.</i>
Οὐδὲν τοιοῦτο μετὰ ταῦτα ποιήσομαι.	Nihil tāle deinceps faciam.	<i>I won't do such a thing again.</i>
Οὐχ ὑπῆρξέ μοι σχολὴ τοῦ γράφειν [μανθάνειν] ταῦτα.	Nōn fuit mihi ōtium scribendī [discendī] hæc.	<i>I didn't have a chance to write [to study] this.</i>
Διὰ τὴν ἀσχολίαν οὐκ ἐδυνάμην παρεῖναι.	Propter occupātiōnēs nōn potuī adesse.	<i>I couldn't attend because I was busy.</i>
Ὑπισχνοῦμαι [ἐπαγγέλλομαι] βελτίονα.	Prōmittō [polliceor] meliōra.	<i>I promise to do better.</i>
Ποῦ ἐστὶ πατήρ [μήτηρ, διδάσκαλος];	Ubi est pater [māter, præceptor]?	<i>Where's your father [mother, teacher]?</i>
Οὐκ οἶδα [ἀγνοῶ].	Nesciō. Nōn sciō.	<i>I don't know.</i>
ἔστιν ἐν τῷ μουσεῖῳ [ταμείῳ, ὑποκαύστῳ, ἀφεδρῶνι, κήπῳ, σταθμῷ, μαγειρείῳ, βαλανείῳ, κοιτῶνι, ὑπερώῳ (ἀνωγέω,σανιδώματι), ὑπογείῳ, ναῷ (ιερῷ)].	Est in mūsæō [penū vel prōmptuāriō, æstuāriō, lātrīnā, hortō, stabulō, culīnā, balneō, cubiculō, superiōrī ædium parte vel cēnāculō, tabulatō seu contignātiōne ædium,	<i>He's in the den [pantry, sunroom, toilet, garden, stable, kitchen, bath, bedroom, attic, cellar, chapel].</i>

cellāriō, templō.]

Οἴκοι οὐκ ἔστι.

Domī nōn est.

*He's not home.*Ἐξεπορεύετο τῆς θύρας
[τῆς πόλεως, τῆς
οἰκίας].Ēgressus est extrā forēs
[urbe, ex aedibus].*He's stepped out [left
the city, left the house].***ζ' - VI - 6.****Παραδείγματα ὡς
χρὴ τοῖς
συμμαθηταῖς
προσομιλεῖν.****Agendī cum
condiscipulis
fōrmulæ.*****How to Interact with
Fellow Students.***Προσέρχου [πρόσελθε]
δεῦρο ὦ Πέτρε.Accēde [Venī] hūc,
Petre.*Come here, Peter.*Ἵστασο [μένε] ὀλίγον
χρόνον.Resiste [Manē]
paulisper.*Wait a minute.*

Ἔχω σοί τι εἰπεῖν.

Habeō quod tibi dīcam.

*I have something to tell
you.*

Ἔστιν ὃ σε αἰτήσω.

Est quod tē rogem.

*I have something to ask
you.*Ἔστιν ὃ παρά σου
αἰτήσω.

Est quod ā tē petam.

*I have a request to
make of you.*Δέομαί σου συνηγορεῖν
μοι παρὰ τῷ διδασκάλῳ
περὶ τοῦ ἀπεῖναι.
Ἀσχολοῦμαι γὰρ περὶ
ῥητὰ πράγματα, διὰ
τοῦτο νῦν ἐν τῷ
διδασκαλείῳ εἶναι οὐ
δύναμαι.Rogō tē ut mē excūsēs
apud praeceptōrem
absentiæ. Nam sum
certīs negotiīs
occupātus, quō fit ut
nunc in scholā esse nōn
possim.*Please let the teacher
know about my
absence. I'm really
busy with something,
and that's why I can't
make it to class today.*

Ἀσμένως ποιήσω.

Libenter faciam.

*I'll be happy to do so.*Ἐπιτελέσω μὲν, ἀλλὰ
περὶ ταύταις ταῖς
ὁμολογίαις, ὅπως καὶ
σὺ τὸ αὐτὸ ποιήσης, εἰExpediam sed eā
conditiōne, ut et tū
idem faciās sī forte mihi
opus erit.*I'll do so, but on the
understanding that
you'll do the same for
me if I ever need it.*

ποτέ μοι δεήσει.

Ἑρμηνεύε μοι ταῦτα.

Interpretāre mihi hæc.

Translate this for me.

Πόσον χρόν ἡμᾶς ἀπὸ
στόματος εἰπεῖν τῇ ὥρᾳ
τῇ πρώτη [δευτέρᾳ];

Quantum est nōbīs
prōnūntiandum
memoriter hōrā prīmā
[secundā]?

*How much do we have
to recite from memory
at 1:00 [2:00]?*

Ταῦτα ἡμᾶς ἀπὸ μνήμης
εἰπεῖν δεῖ.

Hæc nōbīs memoriter
recitanda sunt.

*We have to recite these
things.*

Ἄκουσόν μου ἀπὸ
στόματος
ἀναγινώσκοντος, ὅσα
εἰδέναι ὀφείλομεν, μετὰ
ταῦτα ἐναλλάξ σου
ἀκούσω.

Audī mē memoriter
prōnūntiantem quæ
scīre dēbēmus, postea
vicissim tē audiam.

*Listen to me reciting
from from memory
what we have to know,
after that I'll listen to
you.*

Διαμαρτάνεις τοῦ
ἀναγινώσκειν.

Aberrās prōnūntiandō.

*You're making a
mistake in the
recitation.*

Κακῶς ἀναγινώσκεις.

Male legis.

You're reciting badly.

Λέγε βραδέως.

Dīc sēnsim.

Speak slowly.

Μὴ ἀνάγνωθι
προπετῶς.

Nē præcipitēs verba.

Don't recite quickly.

Βέλτιόν ἐστι βραδυτῆτι,
ἢ ταχυτῆτι ἀμαρτάνειν
ἐν τῷ λαλεῖν.

Satius est tarditāte
quam celeritāte peccāre
in loquendō.

*It's better to err in
lowness than in rapidity
when speaking.*

Τὰ ῥήματα ἐν τῷ
στήθει, καὶ οὐκ ἐν τῷ
στόματι γεννηθῆναι δεῖ.

Verba in pectore, nōn in
ōre, nāscī dēbent.

*The words must arise in
the chest and not in the
mouth.*

Θάρσει, ὁ φόβος
βλάπτει τὴν μνήμην.

Sīs præsenti animō,
metus officit memoriæ.

*Be brave. Fear gets in
the way of memory.*

Πτύξον τὴν βίβλον [τὸ
βιβλίον].

Claudē librum
[libellum].

Close your book.

Τῇ μνήμῃ καὶ μὴ ταῖς
βίβλοις πιστεύειν δεῖ.

Fīdendum est
memoriæ, nōn librīs.

*Trust in your memory
and not your books.*

Τοσοῦτον ἕκαστος ἐπίσταται, ὅσον μνημονεύει.	Tantum quisque scit quantum memoriā tenet.	<i>Each person knows only as much as he can remember.</i>
Πόθεν ποιήσομαι τὴν ἀρχήν;	Unde faciam initium?	<i>Where shall I start?</i>
Ἐξᾶρχε ὅπου ὕστατα ἔληξας.	Incipe ubi proximē dēsistī.	<i>Begin where you last stopped.</i>
Ἀρέσκει συναγωνίζεσθαί μοι ἐν τῷ γράφειν γράμματα;	Placetne mēcum certāre pingendīs litterīs?	<i>Would you like to have a letter-writing contest with me?</i>
Ἀρέσκει μέν, ἀλλ’ ἀπορῶ παπύρου [πτεροῦ, μέλανος γραφικοῦ].	Placet quidem, sed deest mihi charta [penna, ātrāmentum].	<i>I’d like to, but I don’t have any paper [a pen, ink].</i>
Δός μοι ὀλίγον τι τῆς παπύρου [τοῦ μέλανος γραφικοῦ].	Dā mihi paululum ē tuā chartā [ātrāmentō].	<i>Give me a little bit of your paper[ink].</i>
Τίνος ἐστὶν ἡ βίβλος; Ἐμοῦ ἐστίν. [Ἔστι Πέτρου.]	Cujus est liber? Meus est. [Petrī est.]	<i>Whose book is this? It’s mine. [It’s Pedro’s.]</i>
Ἀπόδος μοί ποτε τὴν βίβλον μου, ἅλις αὐτῇ χρησάμενος.	Redde mihi tandem librum meum, eō satis ūsus es.	<i>Give me back my book, you’ve used it enough.</i>
Λῆγε λαλῶν. [Παύου γελῶν.] ὁ διδάσκαλος προσέρχεται [πάρεστι.]	Dēsine fābulārī. [Dēsiste rīdēre.] Præceptor advēnit [adest].	<i>Stop talking. [Stop laughing.] The teacher is coming [is here].</i>
Τίνα βίβλον ἔχεις;	Quem librum habēs?	<i>What book do you have?</i>
Γραμματικὴ ἐστίν.	Grammatica est.	<i>It’s a grammar.</i>
Συγχώρησόν μοι ὀλίγον τὴν βίβλον σου εἰσορᾶν.	Fac mihi cōpiam tuī libellī parumper īnspiciendī.	<i>Please let me look at your book for a minute.</i>
Σίγα καὶ τὰ	Tacē et quæ tibi	<i>Be quiet and do what</i>

προσ τεταγμένα πράττε.	mandāta sunt fac.	<i>you've been told.</i>
Οὐχ οὕτω τοῖς διδασκάλοις, ὡς αὐτῷ τῷ Θεῷ προσκρούεις, μὴ πειθαρχῶν.	Nōn tam praeceptōribus quam ipsum Deum offendis sī nōn obtemperās.	<i>It's God Himself, not your teachers, whom you offend when you are disobedient.</i>
Καίπερ ὁ διδάσκαλος ἄπεστιν, ὅμως ὁ Θεὸς πάρεστιν, ὁ πάντα εἰδὼς καὶ εἰσορῶν.	Licet praeceptor absit, Deus tamen adest, quī omnia scit et intuētur.	<i>Even though the teacher is gone, God is here; He knows and is watching everything.</i>
Σημειῶ σε τῆς ἐπιχωρίας λέξεως. [τοῦ σολοικισμοῦ, τοῦ βαρβαρισμοῦ.]	Notō tē vernāculī sermōnis [solœcismī, barbarismī].	<i>I'm writing you up for using the vernacular [a solecism, barbarism].</i>
Λάλησον Ῥωμαῖστί [Ἑλληνιστί].	Loquere Latīnē [Græcē].	<i>Speak Latin [Greek].</i>
Χρῶ λόγῳ Ῥωμαϊκῷ [Ἑλληνικῷ].	Ūtere sermōne Latīnō [Græcō].	<i>Use Latin [Greek].</i>
Ἄγνοεῖς τὸν Ῥωμαϊκὸν [Ἑλληνικὸν] λόγον τῷ Ῥωμαῖστί [Ἑλληνιστί] λαλεῖν κτηθῆναι;	An ignōrās Latīnum [Græcum] sermōnem Latīnē [Græcē] loquendō comparārī?	<i>Don't you know that you acquire the Latin [Greek] language by speaking Latin [Greek]?</i>
Μάτην μαυθάνομεν πολλά, ἐὰν μὴ τὰ αὐτὰ τῷ γράφειν καὶ τῷ λαλεῖν χρώμεθα πρὸς τὸν βίον.	Frūstrā discimus multa, nisi eadem scrībendō et loquendō ad ūsum trānsferimus.	<i>It's pointless to learn a lot of things if we don't use them in speaking and writing for our daily needs.</i>
Ἄπτε μοι τοῦτον τὸν λύχνον.	Accende mihi hanc candēlam.	<i>Light this candle for me.</i>
Ἐνεγκε λυχνεῖον [λυχνοῦχον].	Adfer candēlābrum [lāternam].	<i>Bring a lamp.</i>
Ἀπόμυττε [Καθάριζε] τὸν λύχνον.	Ēmunge [Pūrgā] candēlam.	<i>Trim the candle.</i>
Συσκεύαζε πῦρ ἐν τῇ θερμάστρᾳ. [τῇ ἐστίᾳ, τῷ καμίνῳ].	Strue ignem in fornāce [focō, camīnō].	<i>Make a fire in the heater [hearth, oven].</i>

Συντίθει [Διώθει] τοὺς
δᾶλοὺς ἐν τῷ βαύνῳ.

Compōne [Prōtrūde]
titiōnēs in fornāce.

*Stir the embers in the
heater.*

Πλείους σχίδακας
[Πλείω ξύλα]
παρατίθει.

Plūs assulārum [plūs
lignōrum] appōne.

Add more kindling.

Ζ' - VII - 7.

Ἄλλος διάλογος.

Alius dialogus.

Another Dialogue.

Τίς κόπτει τὴν θύραν;

Quis pulsat ōstium?

*Who's knocking at the
door?*

Ἐγώ εἰμι.

Ego sum.

It's I!

Τίς ὁ ἐγώ; Φθέγγου τὸ
ὄνομά σου.

Quis ego? Ede nōmen
tuum.

*Who's "I"? State your
name.*

Ὅνομά σοι τί ἐστι;

Quod est tibi nōmen?

What's your name?

Ἔστι μοι ὄνομα
Ἰωάννης.

Est mihi nōmen
Jōhannēs.

My name is Juan.

Εἰσδέχου με.

Intrōmitte mē.

Let me in.

Ἄνοιγε τὴν θύραν.

Aperī jānuam.

Open the door.

Ἡ θύρα ἀνεωγμένη
ἐστί.

Jānua aperta est.

The door's open.

Ἐζήτησέ σέ τις.

Quæsīvit tē quispiam.

*Somebody was looking
for you.*

Τίς πρὸ θυρῶν ἐστὼς σε
προσερεῖν ἐπιθυμεῖ.

Quīdam prae foribus
stāns tē conventum
expetit.

*There's someone at the
door who wants to talk
to you.*

Σπουδῇ τοῦτο λέγεις, ἢ
παίζεις;

Sēriōne an jocō istud
dīcis.

*Are you serious or are
you joking?*

Χωρὶς παιδιᾶς φημί.

Extrā jocum dīcō.

I'm not joking around.

Οὐ παίζω, ἀλλὰ
σπουδάζω.

Nōn jocor, sed sēria
agō.

*I'm not kidding, I'm
being serious.*

Τίνος ἔνεκα δακρύεις; [Τί δακρύεις;]	Quam ob causam [Cūr] flēs?	<i>Why are you crying?</i>
Τί κακὸν ἔπαθες;	Quid malī tibi accidit?	<i>What happened?</i>
Ἐτύφθην.	Cæsus sum.	<i>I was beaten.</i>
Ἦδωκα τῆμωρίαν τῷ διδασκάλῳ.	Dedī pœnās Præceptōrī.	<i>I was punished by the teacher.</i>
Τί δεινὸν ἐποίησας;	Quid malī fēcērās?	<i>What did you do that was naughty?</i>
Οὐδέν.	Nihil!	<i>Nothing!</i>
Κοινὴ αὐτὴ ἐστὶ πάντων τῶν παιδαρίων ἀπόκρισις, καὶ μὴν ὅτε δικαίως τύπτονται.	Hæc commūnis est omnium puerōrum respōnsiō, etiam cum meritō vāpulārunt.	<i>That's what all the pupils say, even when they deserve a beating.</i>
Περὶ τίνος ὑμῖν ἡ ἔρις ἐστὶ;	Quid contrōversiæ est inter vōs?	<i>What are y'all quarreling about?</i>
Ἀναγγέλλωμεν τοῦτο τὸ ἀμφισβήτημα τῷ ὑποδιδασκάλῳ.	Referāmus dē hāc contrōversiā ad hypodidascalum.	<i>Let's tell the teaching assistant about this quarrel.</i>
Οὐ κομίζεις τὸ βιβλίον ὃ σοι ἔχρησα;	Affersne libellum, quem tibi commodātō dederam?	<i>Do you have the notebook I lent you?</i>
Φεῦ, πάντως ἐκείνου ἐλαθόμην.	Vah, istud mihi omnīnō exciderat!	<i>Omigosh, I totally forgot it!</i>
οὐκ ἐπὶ νοῦν ἤλθέ μοι τῆς οἰκίας ἐκβαίνοντι.	Nōn vēnit mihi in mentem cum domō exīrem.	<i>I didn't remember it when I left home.</i>
Ἀληθῶς κομίσω σήμερον [αὔριον].	Certō afferam hodiē [crās].	<i>I really will bring it today [tomorrow].</i>
Τίνος ἐστὶ νῦν χορηγεῖν ἡμῖν λύχνον;	Cujus est nunc ministrāre candēlam?	<i>Whose job is it this time to take care of the candle?</i>
Τίνα χρὴ ἤδη ἀγοράζειν ξύλα;	Quem oportet nunc emere ligna?	<i>Who's supposed to buy wood this time?</i>

Τίνος ἐστὶ σαίρειν [καθαρίζειν] τὸ μουσεῖον;	Cujus est verrere [pūrgāre] mūsæum?	<i>Whose job is it to sweep [tidy up] the study?</i>
Ἐμὸν [σόν, Ἰωάννου] ἐστίν.	Meum [tuum, Jōhannis] est.	<i>It's my job [yours, John's]</i>
Ἀπορῶ σαρώτρου. οὐκ ἔστι μοι σάρωτρον.	Dēsunt mihi scōpæ. [Egeō scōpīs.]	<i>I haven't got a broom.</i>
Στρῶσον τὴν κλίνην. [τὸ λέχος.]	Sterne lectum [lectulum].	<i>Make the bed.</i>
Ἄπτε λύχνον.	Accende lychnum.	<i>Light the lamp.</i>
Τὰς βίβλους αὐθις εἰς τόπον ἐαυτῶν τίθει.	Librōs in suum locum repōne.	<i>Put the books back where they belong.</i>

η' - VIII - 8.

Ἄλλος.	Alius.	Another One.
Τί σκυθρωπότερος εἶ, ἢ εἴθως;	Quid trīstior es solitō?	<i>Why are you grumpier than usual?</i>
Οὐχὶ πάντα καλῶς ἔχει;	Salvane rēs est?	<i>Is everything okay?</i>
Ἀπόλωλα τὸ βιβλίον μου.	Perdidī libellum meum.	<i>I lost my notebook.</i>
Δεινῶς ἔπεσον.	Graviter cecidī.	<i>I fell and hurt myself.</i>
Πέτρος ἠπειλήσέ μοι πληγὰς.	Petrus minātus est mihi verbera.	<i>Pierre threatened to beat me up.</i>
Διὰ τί τοσοῦτον χαίρεις;	Quid tam lætus es?	<i>Why are you so happy?</i>
Ὅτι ἐδόθη ἡμῖν τοῦ βαδίζειν οἴκαδε ἐξουσία.	Quia facta est nōbīs abeundī domum cōpia.	<i>Because we were dismissed and sent home.</i>
Ἐδόθη ἡμῖν τοῦ παίζειν ἐξουσία.	Data est nōbīs lūdendī venia.	<i>We were given permission to play.</i>

Εἰς πόσῃν ὥραν
ἐκελεύθημεν
ἐπανελθεῖν εἰς τὴν
σχολήν;

Ad quotam hōram
sumus jussī redire in
scholam?

*We were told to return
to school at what time?*

Εἰς ὥραν ἕκτην
[ἐβδόμην, ὀγδόην,
ἐννάτην, δεκάτην,
ἐνδεκάτην, δωδεκάτην,
πρώτην, δευτέραν,
τρίτην, τετάρτην,
πέμπτην].

Ad hōram sextam
[septimam, octāvam,
nōnam, decimam,
ūndecimam,
duodecimam, prīmam,
secundam, tertiam,
quārtam, quīntam]

*At 6:00 [7:00, 8:00,
9:00, 10:00, 11:00,
12:00, 1:00, 2:00, 3:00,
4:00, 5:00].*

Ποῖ νῦν βαδίζεις;

Quō nunc vādis?

*Where are you going
now?*

Πορεύομαι οἴκαδε.

Eō domum.

I'm going home.

Εἴμι ἀγοράσων
πάπυρον [μέλαν
γραφικόν, πτερὰ, ἄρτον
πύρινον].

Abeō ēmptum papȳrum
[ātrāmentum, pennās,
pānem trīticeum].

*I'm going to buy some
paper [ink, pens, wheat
bread].*

Ποῦ ἐστὶν Ἰωάννης;

Ubi est Jōhannēs?

Where's Jean?

Ἐξῆλθε ἔξω [τῆς
σχολῆς, πρὸς τὸ
ἀποπατεῖν].

Exiuit forās [scholā, ad
requīsita nātūræ].

*He went outside [from
the school, to the
latrine].*

Ἐξεπορεύετο τοῦ
διδασκαλείου τοῦ
οὔρεϊν ἔνεκα.

Ēgressus est ē lūdō
litterāriō, reddendæ
ūrīnæ causā.

He left class to pee.

Πόσου ἡγόρασας
[ἐπρίω] ταύτην τὴν
βίβλον;

Quantī mercātus es
[ēmistī] hunc libellum?

*How much did you pay
for this book?*

Ἠγόρασα τριῶν
δηναρίων [τεσσάρων
χρῶσων, πέντε
δραχμῶν] παρὰ
βιβλιοπώλου.

Ēmī tribus dēnāriīs
[quattuor aureīs,
quīnque drachmīs] ā
bibliopōlā.

*I got it from the
bookseller for three
denarii [four gold coins,
five drachmas].*

Ὀλίγου [πολλοῦ]
ἡγόρασας.

Parvō [nimiō] pretiō
ēmistī.

*You got it for a good
[high] price.*

Οὐδεὶς πιπράσκει
[πωλεῖ] ἄλλη τιμῇς.

Nēmō divēndit [vēndit]
aliō pretiō.

*It's the same price
everywhere.*

θ' - IX - 9.

Τοῦ χρῆσαι παραδείγματα.

Commodandi fōmulæ.

Lending Things.

Χρῆσόν μοι πτερὸν
γραφικὸν [ράφίδα σὺν
νήματι, τὴν βίβλον].

Commodā pennam
[acum cum filō, librum].

*Lend me a pen [a
needle with thread, the
book].*

Ἀπορεῖν ἤδη οὐ
δύναμαι.

Carēre nunc nōn
possum.

*I can't do without it
right now.*

Αὐτὸς [αὐτὴ] νῦν ἐκείνη
χρῶμαι.

Ipse [Ipsa] eō nunc
ūtor.

*I myself am using it
right now.*

Χρήσω, ἀλλ' ἐπὶ
ταύταις ταῖς
ὁμολογίαις, ὥστε σῶον
ἐμοὶ ἀποδώσεις, καὶ ἐν
καιρῷ, ἵνα μὴ αὐτὸς
[αὐτὴ] χρειαν ἔχω, ὅτε
χρηστέον ἐστίν.

Commodābō sed eā
lēge, ut salvum mihi
restituās, et mātūrē, nē
ipse [ipsa] egeam cum
mihi ūtendum erit.

*I'll lend it to you, but on
the condition that you
give it back in its
proper condition and in
a timely fashion, so that
I myself won't be in
need of it when I have
to use it.*

Ἴδοὺ ἔχεις, ἀλλ'
εὐλαβοῦ μὴ ρυπαίνης
[καταρυπαίνης].

Ēn habēs, sed vidē nē
commaculēs [lābēcūlās
aspergās].

*Here is it, but be
careful not to get it
dirty.*

Ὁ διδάσκαλος ὁ ἐμὸς
δεῖταί σου πέμπειν
αὐτῷ χρῆσθαι ἐπ'
ὀλίγον χρόνον τὴν
διαθήκην τὴν
Ἑλληνικὴν.

Præceptor meus rogat
ut mittās ūtendum in
breve tempus
Testāmentum Græcum.

*My teacher asks that
you send him the Greek
New Testament text to
use for a little while.*

Οὐ δύναμαι ἐν τῷ
παρόντι αὐτῷ χρῆσαι.

Nōn possum in
præsentiā eī
commodāre.

*I can't lend it to him
right now.*

ι' - X - 10.

Παραδείγματα τοῦ δανείζειν.

Ἀναγκάζομαι παρὰ διδασκάλου χρήματα δανείζεσθαι.

Ἐδανεισάμην χρήματα εἰς τὸ ἀγοράζειν ἱμάτια.

Δέομαί σου δανείζειν [χρησαί] μοι δηνάριον [λύχνον, χάρτην παπύρου].

Αἴτει παρ' ἄλλου τινός, ἐμοὶ αὐτῷ [αὐτῇ] γὰρ μόγις ἀπόχρη.

Fōrmulæ mūtuandī.

Cōgor ā Præceptōre pecūniam mūtuārī.

Mūtuātus [Mūtuāta] sum pecūniam ad emendās vestēs.

Ōrō tē ut mihi mūtuō dēs dēnārium [candēlam, chartam papȳrī].

Pete ab aliō quōdam, mihi ipsī enim vix sufficit.

How to Borrow Something.

I have to borrow money from the teacher.

I borrowed money to buy some clothes.

Please loan me a denarius [lamp, sheet of paper].

Ask somebody else, 'cause I barely have enough for myself.

ια' - XI - 11.

Ἄλλος.

Πόση ἐστὶν ἡ ὥρα;

Πρώτη.

Δευτέρα.

Τρίτη.

Τετάρτη.

Πέμπτη.

Ἐπικρέμαται ἡ ὥρα ἡ δεκάτη.

Ἐξερρύησεν [παρῆλθεν] ἡ ὥρα ἡ ἑβδόμη. [ὀγδόη.]

Alius.

Quota est hōra?

Prīma.

Secunda.

Tertia.

Quārta.

Quīnta.

Imminet hōra decima.

Efflūxit [Præteriit] hōra septima [octāva].

Another One.

What time is it?

It's 1:00.

2:00.

3:00.

4:00.

5:00.

It's almost 10:00.

It's past 7:00 [8:00].

Οὐκ ἡρίθμησα τὰς ῥας.	Nōn numerāvī hōrās.	<i>I didn't count the chiming of the hours.</i>
Τὸ ὥρολόγιον διαμαρτάνει.	Hōrologium aberrat.	<i>The clock is wrong.</i>
Διαμαρτάνεις τοῦ ἀριθμεῖν.	Aberrās numerandō.	<i>You screwed up the count.</i>
Τὸ κλέψαμμον ἴσταται.	Clepsammon subsistit.	<i>The hourglass has run out.</i>
Κίνει τὸ κλέψαμμον.	Movē clepsammon.	<i>Turn the hourglass over.</i>
Ἐπανόρθου τὴν ἐπιστολὴν [τὴν γραφὴν, τοὺς στίχους] μου.	Ēmendā epistolam meam [scrīptum meum, versūs meōs].	<i>Correct my letter [composition, verses].</i>
Δέομαί σου ἀναγινώσκειν τὴν γραφὴν τὴν ἐμήν, καὶ ἐὰν σφάλμα τι εὔρης, αἴρειν.	Rogō tē ut relēgās scrīptum meum, et, sī quid errātī dēprehenderis, tollās.	<i>Please read my composition and correct any error you find.</i>

ιβ' - XII - 12.

Παραδείγματα τοῦ αἰτῆσαι τὸν διδάσκαλον.	Rogandī præceptōrem fōmulæ.	<i>How to Ask the Teacher for a Favor.</i>
Εὐδία ἤδη ἐστί.	Nunc ær serēnus est.	<i>It's a beautiful day.</i>
ὁ οὐρανὸς παρακαλεῖ πρὸς τὸ παίζειν.	Cælum invitat ad lūdendum.	<i>The weather invites one to play.</i>
Ἐξέλθωμεν παίζειν.	Exeāmus lūsum [ad lūdendum].	<i>Let's go out and play.</i>
Οὐκ ἔξεστι παίζειν ἄνευ ἐξουσίας.	Nōn licet lūdere absque veniā.	<i>We can't play without permission.</i>
Χρὴ πέμπειν τινὰ ὃς τῆς τοῦ παίζειν ἐξουσίας ἡμῖν τυγχάνοι.	Mittendus est quispiam, quī lūdendī veniam nōbīs impetret.	<i>We have to send somebody to get permission for us to</i>

Πορευέσθω ὁ Παῦλος,
πολύλογος γάρ ἐστι καὶ
τολμηρός.

Eat Paulus, nam bene
linguāx est et audāx.

play.

*Let Pablo go: he can
talk and he's real brave.*

Οὐδεὶς πρὸς ταύτην τὴν
πρεσβείαν ἱκανώτερός
ἐστι τοῦ Πέτρου.

Nēmō ad hanc
lēgātiōnem magis
idōneus quam Petrus.

*There's nobody more
capable of taking on
this mission than
Pierre.*

Ἰθι Πέτρε αἰτῆσαι ἡμῖν
τοῦ παίζειν ἐξουσίαν.

Ī Petrē ōrātum nōbīs
lūdendī veniam.

*Pierre, go ask
permission for us to
play.*

Πορευέσθω ὅς
βούλεται, ἐγὼ βούλομαι
μᾶλλον ἀπορῆσαι ἢ
αἰτῆσαι.

Eat quī volet, ego
carēre mālō quam
rogāre.

*Let anybody who wants
to go. I'd rather do
without than ask.*

Πορεύου ὦ Φίλτατε,
πολλῆς χάριτος παρὰ
πάντων ἡμῶν
τευζόμενος.

Ī quæsō, ab omnibus
nōbīs magnam initūrus
grātiam.

*Come on, buddy, we'll
all be really really
grateful to you.*

Ἐπεὶ τοσοῦτον αἰτεῖτε,
χαρίσομαι ταῖς δεήσεσι
ταῖς ὑμετέραις.

Quandōquidem
tantopere id
contenditis, obsequar
precibus vestrīs.

*Well, since you're so
insistent, I'll do what
you want.*

Χαῖρε κύριε.
[διδάσκαλε.]

Salvē Domine
[Præceptor].

Hi Teacher.

Χαῖρε καὶ σὺ Πέτρε.

Salvē et tū, Petre.

Hello, Pierre.

οἱ μαθηταί σου αἰτοῦσι
φιλανθρωπίαν σου τοῦ
παίζειν ἐξουσίαν.

Discipulī tuī ōrant tuam
hūmānitātem lūdendī
veniam.

*Your students beg you
in your kindness for
permission to play.*

Διδάσκαλος.
Præceptor.
Teacher.

Παιζέτωσαν, ἀλλὰ
ἀγεληδὸν ἐν τόπῳ
τεταγμένῳ, καὶ ἐν

Lūdant, sed gregātīm in
locō ad id dēstinātō, et
mātūrē sē domum

*They can go ahead and
play, but they must stay
in a group and in the*

καιρῷ οἴκαδε
ἀνελθέτωσαν.

recipiant.

*proper place. And they
must return home on
time.*

Ἀμφὶ ὥραν πέμπτην
ἐπανελθέτωσαν εἰς
πόλιν.

Sub hōram quīntam
redeant in urbem.

*They must return to
town at 5:00.*

Παιδάριον.
Puer.
Boy.

Εὐφραυνώμεθα,
ἐτύγχανον ἐξουσίας,
καίπερ δυσχερῶς, ἀλλὰ
ἐν τῷ μεταξὺ χρόνῳ
φυλακτέον ἐστί, μή τι
ἀμαρτάνωμεν.

Sīmus hilarēs,
impetrāvi veniam
quamquam ægrē. Sed
interim cavendum est
nē quid peccēmus.

*Hurray for us! I got us
permission, but it didn't
come easy! But in the
meantime we have to
be careful not to do
anything naughty.*

Περὶ τοῦ τῆς παιδιᾶς
γένους ἐν τῷ πεδίῳ
βουλευσόμεθα.

Dē lūsūs genere in
campō cōsultābimus.

*Let's decide what the
game will be when
we're on the playing
field.*

ιγ' - XIII - 13.

**Παραδείγματα τοῦ
τοῖς συμμαθηταῖς
συλλαλεῖν.**

**Colloquendī cum
condiscipulis
fōmulæ.**

***How to Talk with
Other Students.***

Πόθεν ἔρχῃ οὕτω πρῶί;

Unde venīs tam manē?

*Where are you coming
from so early?*

Ἐκ τοῦ κοιτῶνος ἡμῶν.

Ex cubiculō nostrō.

From our bedroom.

Πότε ἀνέστης;

Quandō surrēxistī?

When did you get up?

Μικρὸν πρὸ τῆς ὥρας
τῆς ἑκτῆς.

Paulō ante hōram
sextam.

A little before 6:00.

Τίς ἐξήγειρέ σε;

Quis excitāvit tē?

Who woke you up?

Πατήρ. Μήτηρ.
Ἀδελφός. Ἀδελφή.

Pater. Māter. Frāter.
Soror.

*Father. Mother.
Brother. Sister.*

Προσεκύνησας τῷ Θεῷ;

Adōrāstī Deum?

Did you say your

Προσηύχου τῷ Θεῷ;	Ēgistī Deō grātiās?	<i>prayers?</i> <i>Did you give thanks to God?</i>
Ὅτε πρῶτον ἐκτένισα τὰς τριχάς, καὶ ἐνιψάμην τὰς χεῖρας καὶ τὴν ὄψιν καὶ τὸ στόμα, προσηυχόμην.	Cum primum pexui crīnēs, et manūs, faciem ac os lāvi, precātus sum.	<i>As soon as I combed my hair, washed my hands and face and mouth, I said my prayers.</i>
Πῶς προσηύχου;	Quōmodo precātus es?	<i>How did you say your prayers?</i>
Κάμψας τὰ γόνατα καὶ συνθεῖς τὰς χεῖρας, διεξῆλθον τὸν δεκάλογον, καὶ σύμβολον ἀποστολικόν, καὶ τὴν προσευχὴν τὴν Κυριακὴν, καὶ προσέθηκα τὴν προσευχὴν τὴν γνωρίμην μετὰ τῆς εὐχαριστίας.	Flexīs genibus et conjūctīs manibus recitāvī Decalogum, Symbolum Apostolicum, Ōrātiōnem Dominicam, et addidī notam precātiōnem cum grātiarum āctiōne.	<i>I knelt and placed my hands together, then recited the Ten Commandments, the Apostles' Creed and the Lord's Prayer, and I added the prayer we use when we say Grace.</i>
Ποία διαλέκτῳ εἶωθας προσεύχεσθαι;	Quā linguā solēs precārī?	<i>Which language do you use when you say your prayers?</i>
Τότε μὲν τῇ πατρικῇ, τότε καὶ τῇ Ῥωμαϊκῇ, ἐνίοτε τῇ Ἑλληνικῇ.	Aliās vernāculā, aliās Latīnā, nōnnumquam etiam Græcā.	<i>Sometimes I use the vernacular, sometimes Latin, sometimes Greek.</i>
Εὐσεβῶς ἅμα καὶ καλῶς ποιεῖς, ὦ φίλε παῖ · Φρόντισον ὅπως τοῦτο τοῦ ἔργου σου μέρος οὐ πώποτε παραλείψῃς.	Piē et rēctē facis, cārē puer. Tū cūrā ut hanc officiū tuī partem numquam negligās.	<i>That's a pious and beautiful thing you're doing, my dear boy. Be careful never to neglect this part of your duty.</i>
Φροντίσω μὲν ἀκριβῶς, Θεοῦ διδόντος, μεμνημένος τοῦ λόγου	Dabō operam sēdulō, Deō dante, memor dictī Chrīstī, "Sine mē nihil	<i>God willing, I'll be very careful, and shall keep in mind what Christ</i>

τοῦ Χριστοῦ, Χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. Ἡ τι καί, Δεῖ πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν.	potestis facere." Item, "Oportet semper orāre, et nōn dēfatīgārī."	said: "You can do nothing without me." And he said, "You must always pray and not grow weary of it."
Ποῦ πορεύῃ;	Quō vadis?	Where are you going?
Οἴκαδε πορεύομαι.	Domum eō.	I'm on my way home.
Οὐχὶ ἔτοιμος εἶ λόγον δοῦναι τῆς περὶ τὰ γράμματα σπουδῆς σου;	Esne parātus ad reddendum ratiōnem studiōrum tuōrum?	Are you ready to show me how your studies are going?
Ἔτοιμός εἰμι, ὥς ἐμοὶ δοκεῖ.	Parātus sum, ut mihi videor.	I'm pretty sure I'm ready.
Δὸς οὖν λόγον, καὶ θάρσει.	Redde igitur ratiōnem, et sīs præsenti animō.	So show me what you've done, and pay attention.
Τῇ ὥρᾳ τῇ ἕκτῃ [ἐβδόμῃ, ὀγδόῃ] ἤκούσαμεν Κικέρωνος [Τερεντίου, Ἴσοκράτους].	Hōrā sextā [septimā, octāvā] audīvimus Cicerōnem [Terentium, Īsocratē].	We had a class on Cicero [Terence, Isocrates] at 6:00 [7:00, 8:00].
Ἀκηκόαμεν ἐξηγηθῆναί τι ἐν ταῖς ἐπιστολαῖς.	Audīvimus aliquid explicārī in epistolīs.	We had a class on Cicero's letters.
Τῇ ὥρᾳ τῇ ἐνάτῃ ἡσκήσαμεν τὴν γραφικὴν δύναμιν.	Hōrā nōnā exercuimus stilum.	At 9:00 we had a writing class.
Διὰ μνήμης φέρεις τὴν ἀνάγνωσιν;	Tenēs memoriā praelēctiōnem?	Do you have your passage memorized?
Μικροῦ δεῖν. Ὀλίγου δεῖν. Σχεδόν.	Propemodum. Ferē. Prope.	Almost. Practically. Just about.
Ἄρ' οὖν ἐθέλεις ὅπως ἀναλάβωμεν μετ' ἀλλήλων;	Vīsne repetāmus ūnā?	Shall we practice reciting together?
Μάλιστα ἐθέλω.	Maximē velim.	You bet!

Ἄρχου οὖν. Ποιοῦ τὴν ἀρχήν.	Incipe igitur. Ōrdīre tū.	<i>So start already. You begin.</i>
Ποιήσομαι ἀσμένως, ἀλλὰ συ πρόσεχε τὸν νοῦν, ἵνα ἐπανορθώσης, εἴ τι ἀμαρτήσω.	Faciam libenter, sed tū attentē auscultā ut corrigās, sī quid peccāverō.	<i>Okay, I'm going to start, and you pay attention so that you can correct me if I make a mistake.</i>
ἤδη ἅπαξ [δὶς, τρὶς, τετράκις, πεντάκις, ἑξάκις, ἐπτάκις, ὀκτάκις, ἐνάκις, δεκάκις] ἥμαρτες.	Jam semel [bis, ter, quater, quīnquiēs, sexiēs, septiēs, octiēs, noviēns, deciēs] errāstī.	<i>You've already erred once [twice, thrice, four times, five times, six times, seven times, eight times, nine times, ten times].</i>
Ὡ τάλαν ἐγώ, ἐνόμιζον καλῶς εἰδέναι.	Mē miserum, putābam mē praeclārē tenēre.	<i>Oh no! I thought I knew it well.</i>
Τὸ αὐτὸ καὶ ἐμοὶ εἴωθε συμβαίνειν, ὅτε ἡ μνήμη οὐχ ἄλις ἐστήρικται.	Idem et mihi solet accidere cum memoriā nōn satis cōfirmāta est.	<i>The same thing happens to me when I haven't got it firmly in my memory.</i>
Μακάριος, ὅστις μνήμην ἀγαθὴν ἔχει.	Fēlix quī memoriā bonā præditus est.	<i>The guy with the good memory is the lucky one.</i>
Μέγα ὡς ἀληθῶς εὐεργέτημα.	Magnum rē vērā beneficium.	<i>It's a great gift.</i>
Ἀλλ' ὁ χρόνος διέρχεται, ἄκουε οὖν μου νῦν.	Sed tempus abit; audī igitur et nunc mē.	<i>But we're losing time. Now you listen to me.</i>
Ἀκούω. Ἀναγόμευε.	Audiō. Recitā.	<i>I'm listening. Recite.</i>
Μαθητής. Discipulus. Pupil.		
Αἰδέσιμε γραμματοδιδάσκαλε, ἀνάγκη τις ἀναγκάζει με ἐπισκέπτεσθαι τὴν πατρίδα [τοὺς γονεῖς, τοὺς συγγενεῖς] · ἵνα	Observande Lūdīmagister, necessitās quædam cōgit mē invīsere patriam [parentēs, cognātōs]; quod ut mihi	<i>Esteemed teacher, I have to make a visit to my country [my parents, my relatives]; please give me permission to do so.</i>

μοι συγχωρῆς δέομαί
σου.

Διδάσκαλε αἰδέσιμε,
ἐγὼ ἔτη τινα ὑπὸ τῇ
ράβδῳ σου ἐν τοῖς
γράμμασι διατρίψας,
φιλικῶς καὶ πιστῶς ὑπό
σου ἐδιδάχθην. Νῦν καὶ
τοῖς γονεῦσι [τοῖς
φίλοις, τοῖς ἐπιτρόποις]
ἀρέσκει ἐμὲ ἐντεῦθεν
εἰς ἀκαδημίαν τινὰ
ἀπελθεῖν ὅπου πλείω
μανθάνειν, καὶ ὕστερον
τῷ Θεῷ ἐν κλήσει τινὶ
καλῇ χρησιμώτερον
δουλεύειν, καὶ ἄλλοις
ἀνθρώποις λῦσιτελεῖν
δυναίμην. Διὸ πολλήν
σοι ἔχω χάριν, ἀντὶ
πολλῶν εἰς με
εὐεργεσιῶν σου καὶ
ὑπισχνοῦμαι μὴ μόνον
ἐκείνων εἰς τὸν ἅπαντα
χρόνον μνημονεύσειν,
ἀλλὰ καὶ παρὰ πᾶσιν
ἀγαθοῖς ἀνδράσι
εὐχαρίστῳ ψυχῇ καὶ
γλώσσει ἐγκωμιάσαι
μέλλειν.

per tē liceat, ōrō.

Præceptor venerābilis,
ego aliquot jam annīs
sub tuā ferulā bonīs
litterīs operam nāvāns,
diligenter et fidēliter ā
tē institūtus sum. Nunc
vērō parentibus [amīcīs,
tūtōribus] meis vīsum
est ut hinc mē ad
Acadēmiam aliquam
cōferam, ubi
ampliōrem ingenīi
cultum capere, et Deō
postea in fūnctiōne
aliquā honestā ūtilius
servīre, et aliīs
hominibus prōdesse
possim. Quārē tibi
grātiās agō maximās
prō plūrimīs tuīs in mē
beneficiīs, et polliceor
mē illa nōn solum
perpetuō meminisse,
sed etiam apud omnēs
bonōs grātā mente et
linguā prædicāre velle.

*Esteemed Teacher, I
have been studying
with you for a number
of years now, and I have
been kindly and
faithfully instructed by
you. Now my parents
[friends, guardians]
have decided that I
must leave this place
for a university where I
may learn more and
later on may serve God
more usefully in some
vocation, and be able to
benefit other people.
Therefore I am very
grateful to you for your
many favors to me, and
I promise not only that I
shall remember them
always, but that I shall
gratefully praise you in
the presence of all good
men.*

Γραμματοδιδάσκαλος.
Præceptor.
Teacher.

Κεχαρισμένον μοί ἐστι,
ὃ φίλτατε νεᾶνίσκε, ἡ
δήλωσις τῆς
σωφροσύνης καὶ
εὐχαριστίας σου ἦν
τούτῳ τῷ λόγῳ σου
ἐπιδεικνύεις. Εἴθε καὶ
ἐν τούτῳ τῷ
διεφθαρμένῳ αἰῶνι, καὶ

Grāta mihi est,
cārissime adolēscēns,
significātiō modestiæ et
gratitudinis tuæ, quam
hāc tuā ōrātiōne
declārās. Utinam vērō
hōc corruptō sæculō et
hīs perditīs juventūtis
mōribus plūrēs tālēs

*My dear young man,
the display of good
sense and gratitude
which you've made in
this speech of yours is
very gratifying to me.
How I wish that in this
corrupt age and among
the vicious ways of*

τοῖς βλαβεροῖς τῆς
νεότητος τρόποις,
πλείους τοιοῦτοι εἶεν,
τὴν σὴν ἐν τῷ
μανθάνειν τὰ
γράμματα, καὶ τῷ
διοικῆσαι τοὺς
τρόπους, σπουδὴν
μιμούμενοι. Ἐγὼ δὲ οὐ
μόνον ἀσμένως σοι τοῦ
ἀπελθεῖν εἰς τὴν
πατρίδα ἐξουσίαν
δίδωμι, ἀλλὰ καὶ Θεὸν
αἰτῶ, ὕστερόν σε
κυβερνῆσαι καὶ
εὐθύνειν, ἵνα, ὥσπερ
καλῶς ἤρξω, οὕτω καὶ
ποιῶν διατελέσης, οὐδὲ
σεαυτὸν τοῖς τῶν
φάυλων ἀνθρώπων,
πολλῶν μὲν πανταχοῦ
ὄντων, παραδείγμασι
καὶ ὁμιλίᾳ διαφθαρῆναι
ἐάσης · ἵνα μικρῷ
ὑστερον τῇ μὲν
ἐκκλησίᾳ ὠφέλεια, καὶ
τῇ πολιτείᾳ, τῇ δὲ
πατρίδι καὶ τοῖς φίλοις
δόξα, τοῖς καὶ γονεῦσιν
ἡδονὴ καὶ παραμυθία
ὦν τυγχάνης.

Ὑπάγε εἰς εἰρήνην.

essent, quī tuam
dīligentiam in discendīs
litterīs et regendīs
mōribus imitārentur.
Ego vērō nōn solum
libenter tibi abeundī in
patriam veniam dō, sed
etiam Deum ōrō ut
deinceps tē regat et
gubernet ut sicut
pulchrē incēpistī ita
pergās, nec tē
prāvōrum hominum
quōrum ubique magna
cōpia est exemplīs et
sodālitiō corrumpī
sinās, ut paulō post
Ecclēsiae et Reī Publicae
ēmolumentō, patriae et
amicīs honorī,
parentibus vērō
voluptātī et sōlātiō esse
possīs.

Vāde in pāce.

youth there were more
like you who could
imitate your zeal in
learning and in
regulating your morals.
Not only do I gladly
give you permission to
depart for your country,
but I also pray to God
that he guide you and
direct you so that you
may finish as well as
you have begun, and
that you not let yourself
be corrupted by the
examples of and
association with vile
people (who are
numerous and
ubiquitous); so that in a
little while you may be
a benefit to the Church
and State, a source of
pride for your
fatherland and friends,
and a delight and
comfort to your
parents.

Go in peace.

ιβ' - XIV - 14.

Ἄλλος.

Τί πράττεις ;

Ἕμαι.

Οὐδὲν πράττω.

Alius.

Quid agis?

Sedeō.

Nihil agō.

Another One.

What are you up to?

I'm just sitting here.

I'm not doing anything.

Ὅρῶ. Ἀλλὰ πῶς ἔχει τὰ πράγματά σου;	Videō. Sed quōmodo sē habent rēs tuæ?	<i>So I see. Is everything okay?</i>
Οὐχ ἄλλις εὐδαιμόνως.	Nōn satis fēlīciter.	<i>No, things aren't okay.</i>
κάκιστα ἔχει.	Pessimē habent.	<i>Things are really bad.</i>
Ἴσως σοι περὶ σπουδαῖα ἀσχολουμένῳ ἐντυγχάνω.	Fortassis tē occupātum sērīis negōtiīs interpellō.	<i>Maybe I've met you at a time when you're busy with more important matters.</i>
Μᾶλλον καὶ σχολάζουντι. Ἦδη γε ἔλαβέ με τῆς σχολῆς κόρος, καὶ συνομίλου ἐπεθύμησα.	Immō maximē vacuum. Jam enim mē cēperat ōtī tædium, et congerrōnem dēsīderābam.	<i>No, I'm actually free. But I was getting sick of doing nothing I wanted somebody to talk to.</i>
Ἴσως ἐμποδίζω [ταράττω] τὰ πράγματά σου.	Fortassis interturbō [impediō] tua negōtia.	<i>I hope I'm not disturbing you.</i>
Μᾶλλον καὶ τὸν τῆς σχολῆς κόρον ἀφαιρεῖς.	Immō tædium ōtīi discutis.	<i>Not at all! I was horribly bored until you came along.</i>
Σύγγνωθι εἰ οὐκ ἐν καιρῷ σοι ἐνέτυχον.	Dā veniam sī tē parum in tempore interpellārim.	<i>Forgive me if I've caught you at a bad time.</i>
Ἐν αὐτῷ τῷ καιρῷ προσέρχη.	Immō in ipsō tempore advenīs.	<i>You've come at just the right time!</i>
Ἦ ἄφριξίς σου πάνυ μοι ἡδεῖά ἐστι.	Adventus tuus est mihi vehementer grātus.	<i>I'm delighted that you've come!</i>
Ἴσως σπουδαῖόν τι μετὰ ἀλλήλων πράττετε, ὃ μὲν ἐγὼ οὐ βουλοίμην ἐμποδίζειν.	Fortassis aliquid sērīæ reī inter vōs agitur; cui ego nōlim esse impedimentō.	<i>I wouldn't want to be a nuisance; y' all might have some personal matters to take care of</i>
Ἀλλὰ περί σου ἐποιούμεθα τοὺς λόγους.	Immō dē tē locūtī sumus.	<i>Not at all! Why, we were just talking about you!</i>
Ῥαδίως πιστεύω, καὶ	Facile crēdō, nam mihi	<i>I can well believe it!</i>

γάρ μοι δεῦρο βαδίζοντι ὑπερβαλλόντως ἤχησε τὸ οὖς.	hūc venientī magnopere tinniēbat auris.	<i>While I was walking this way my ear was ringing noticeably.</i>
Πότερον;	Utra?	<i>Which ear?</i>
Τὸ ἀριστερόν. Ἀφ' οὗ στοχάζομαι, οὐδὲν καλὸν περί μου εἰρημένον εἶναι.	Sinistra. Unde conjiciō nihil magnificē dē mē fuisse dictum.	<i>The left. I imagine that means that nothing good has been said about me.</i>
Μᾶλλον, καὶ πάντα κάλλιστα.	Immō, nihil nōn honōrificum.	<i>Not at all! It was all very nice.</i>
Ἀλλὰ τί τοῦτό ἐστι;	Sed quid est bonæ rei?	<i>So what was it then?</i>
Φασί σε κυνηγέτην γεγεννημένον.	Ajunt tē vērātōrem factum esse.	<i>They say you've become a hunter.</i>
Καὶ ἤδη ἐντὸς δικτύων μού ἐστιν ἡ λεία ἣν ἐθήρευον.	Immō jam intrā cassēs meōs est praeda quam vērābar.	<i>And I've already caught in my nets the prey I was hunting!</i>
Τίς ἄρα;	Quænam?	<i>What prey?!</i>
Χαρίεσσα κόρη, ἣν μεταύριον γαμήσω.	Lepida puella, quam perendiē ductūrus sum.	<i>A charming girl, whom I am going to marry the day after tomorrow.</i>
Διὸ δέομαι ὑμῶν τότε τῇ ὑμετέρᾳ παρουσίᾳ τὸν γάμον μου κοσμήσαι.	Ideō ōrō vōs ut tunc vestra præsētia nūptiās cohonestētis.	<i>So please adorn my wedding with your presence.</i>
Τίς δέ ἐστι νύμφη;	Quænam est spōnsa?	<i>Who's the bride?</i>
Δωροθέα, ἡ τοῦ ἡμέτερου ἐκκλησιαστοῦ θυγάτηρ.	Dōrothea, Contiōnātōris nostrī filia.	<i>Dorothy, the daughter of our pastor.</i>
Ταύτης σοι εἰκότως συγχαίρομεν · οὐ μόνον γὰρ καλή ἐστιν, ἀλλὰ καὶ εὖ τεθραμμένη, καὶ πρὸς τὸ οἰκουρῆσαι ἄριστα πεπαιδευμένη.	Dē hāc meritō tibi grātulāmur; nam nōn solum pulchra est, sed etiam bene educāta, et ad domī manendum ac cūranda negōtia	<i>Oh, congratulations! What a catch! She's not only pretty, but she's also well brought up and excellently trained in household</i>

domestica optimē
īnstitūta

management.

ιε' - XV - 15.

**Οἰκιακὸς
διαλογισμός.**

**Domestica
cōnfābulātiō.**

***An Exchange Between
Friends [An Old
Joke].***

Ὡ παιδάριον, οὐδεὶς
ἐμπορεύεται;

Heus puer! nēmō hūc
prōdit?

*Hey there! Somebody
attend to the door!*

Οὗτος οἶμαι διαρρήξει
τὴν θύραν. εἰκὸς
οἰκεῖόν τινα εἶναι.

Hīc opīnor effringet
forēs. Vērisimile est
familiārem aliquem
esse.

*This guy is going to
break down the door.
He's probably someone
who knows you.*

Ὡ φίλε, τί κομίζεις φίλε
Πέτρε;

Ō amīce, quid adfers,
mī Petre?

*Hey! Pierre! My friend!
What do you bring?*

Ἐμαυτόν.

Mē ipsum.

Myself.

Σὺ δὴπου πράγμα οὐ
πολλοῦ ἄξιον δεῦρο
ἐκόμισας.

Tū certē rem haud
magnī pretiī hūc
attulistī.

*You certainly seem to
have brought
something that doesn't
amount to much.*

Καίτοι πολλὰ ἀνήλωσεν
εἰς με ὁ πατήρ μου.

Atquī magnō cōstitī
patrī meō.

*Well, my father has
spent a lot on me!*

Πιστεύω αὐτὸν πλείω
εἰς σε δαπανῆσαι, οὐ
κατὰ τὴν ἀξίαν.

Crēdō eum sūmptūs
majōrēs in tē fēcisse
quam prō dignitāte.

*I'll bet he's spent more
on you than you're
worth.*

Ἀλλ' οὐχὶ Ἰωάννης
οἶκοι ἐστί.

Sed estne Jōhannēs
domī?

Is Juan home?

Οὐκ ἀκριβῶς οἶδα,
ἀλλὰ εἶμι βλεψόμενος.

Nōn certō sciō. Sed
abeō vīsum.

*I don't know. I'll go
look.*

Ἦ μάλλον, ἴθι σὺ
ἐρωτήσων, εἰ οἶκοι
ἐστί. [ἐθέλει ἥδη οἶκοι
εἶναι.]

Vel abī tū potius
interrogātum an domī
sit [velit jam domī
esse].

*Rather than that, go
ask if he's at home.*

ὦ Πέτρε, οἶκοι εἶ;	Heus Petre, num es domī?	<i>Hey, Pierre, are you home?</i>
Οὐκ εἰμί.	Nōn sum.	<i>No, I'm not!</i>
Ἀναίσχυντε, οὐχὶ ἀκούω σου λαλοῦντος;	Impudēns, nōn ego audiō tē loquentem?	<i>What nerve! I can hear you talking!</i>
Μᾶλλον καὶ σὺ ἀναισχυντότερος · νεωστὶ γε τῇ σῇ θεραπαίνῃ ἐπίστευσας οἶκοι οὐκ εἶναι, καὶ σὺ οὐ πιστεύεις ἐμοὶ αὐτῷ.	Immō tū impudentior! Nūper enim ancillæ tuæ crēdidī, tē nōn esse domī, et tū nōn crēdis mihi ipsī!	<i>You're the one with the nerve! The other day I believed your housekeeper when she told me you weren't home; and now you don't even trust me when I say it!</i>
Δίκαιον λέγεις, ἴσον γὰρ ἴσω ἐπιφέρεις.	Æquum dīcis. Nam pār parī refers.	<i>You're right. Tit for tat.</i>
Ἀλλὰ σύ μοι δοκεῖς κοχλίου βίον ζῆν.	Sed tū mihi vidēris cochleæ vītam agere.	<i>You seem to live the life of a snail.</i>
Διὰ τί;	Quid ita?	<i>How so?</i>
Ὅτι διὰ παντὸς τοῦ χρόνου οἶκοι καθεζῇ, καὶ μηδαμοῦ ἔρπεις.	Quia perpetuō domī sedēs, nec usquam prōrēpis.	<i>'Cause you just sit at home all the time and never go out anywhere.</i>
Ἔστι μὲν ὃ πράττω οἶκοι, ἔξω τῆς οἰκίας οὐδέν μοι ἐστι πρᾶγμα, καὶ εἴ τι ἂν εἶη, ὅμως αὐτὴ ἡ αὖρα με ἡμέρας τινὰς δημοσίου ἂν ἀπείργοι.	Est quod agam domī, foris nihil mihi est negōtiū, et sī quid esset, tamen hæc aura mē diēs aliquot ā pūblicō cohibuisset.	<i>I have stuff to do at home, and no business to do outdoors. But even if I did have, this weather we're having right now would keep me inside.</i>
Ἀλλ' ἐν τῷ παρόντι εὖδιος ὁ οὐρανός ἐστι, καὶ παρακαλεῖ ἐπὶ τὸ περιπατεῖν.	Sed nunc serēnum est cælum, et invitat ad dēambulandum.	<i>But right now it's a beautiful day, and it invites one to take a walk.</i>
Εἰ περιπατῆσαι ἀρέσκει, οὐκ ἀναίνομαι.	Sī prōdeambulāre lubet, nōn recūsō.	<i>Well, if you want to go for a walk with me, I won't refuse.</i>

Ἀδιαλείπτως παρακαθίζεις τοῖς βιβλίοις.	Nimium assidēs librīs.	<i>You pore over your books all the time.</i>
Ἀμέτρῳ σπουδῇ ἐκτήκη σεαυτόν.	Immodicō studiō tē ēmācerās.	<i>You're wasting away with so much study.</i>
Ἐθέλω σπουδῇ ἐκτήκεσθαι μᾶλλον, ἢ τῷ ἔρωτι.	Mālō studiō marcēscere quam amōre.	<i>I'd rather waste away from studying than from love.</i>
Οὐχὶ οὖν ὁ περίπατός σοι ἡδὺς ἐγένετο;	Ecquid voluptātī fuit hæc deambulātiō?	<i>Did you enjoy our walk?</i>
Ἐγὼ μὲν καθ' ὕπερβολήν αὐτῷ ἥσθην.	Ego quidem vehementer eā dēlectātus sum.	<i>I enjoyed it very much indeed.</i>

ις' - XVI - 16.

Ἄλλος διάλογος.	Alius dialogus.	Another Dialogue.
Εὐχομαί σοι πολλήν εὐτυχίαν.	Optō tibi multam fēlicitātem.	<i>I wish you the very best.</i>
Καὶ ἐγὼ σοι διπλοῦν εὐχομαι πᾶν ὅτι εὐχῇ ἐμοί.	Et ego tibi conduplicātum optō quicquid optās mihi.	<i>May you receive twice as much as you wish for me!</i>
Τί πράττεις;	Quid agis?	<i>What are you up to?</i>
Συνομιλῶ.	Cōnfābulor.	<i>I'm having a conversation.</i>
Τί; Συνομιλεῖς μόνος;	Quid? Cōnfābulāre sōlus?	<i>What?! You're having a conversation all by yourself?</i>
Ναί, ἡδίστῳ συνομῖλῳ συνομιλῶν τυγχάνω.	Certē cum lepidissimō congerrōne cōnfābulor.	<i>That's right, I happen to be having a conversation with the most pleasant of conversationalists.</i>
Τίνι;	Quō?	<i>With whom?</i>

Τῷ ἁγίῳ Παύλῳ. [Κικέρωνι.]	Cum Dīvō Paulō [Cicerōne].	<i>With Saint Paul. [With Cicero.]</i>
Τοῦτο μὲν πολλάκις πράττεις.	Istud quidem sæpe facis.	<i>You do that a lot.</i>
Ἀλλὰ τὸ ποικίλον ἡδύ.	Sed varietās grāta est.	<i>But variety is the spice of life.</i>
Σὺ μὲν ἀδιαλείπτως [Σὺ μὲν νύκτας καὶ ἡμέρας] ἐν τοῖς γράμμασι διατρίβεις.	Tū perpetuō [noctēs et diēs] litterīs incumbis.	<i>You study all the time.</i>
Οὐκ ἔστιν οὐδεὶς τῶν γραμμάτων κόρος.	Nūlla est litterārum satiētās.	<i>But one can't get tired of studying!</i>
Ἀληθὲς μὲν, ἀλλὰ μέτρον ἐπὶ πᾶσιν ἄριστον.	Vērum est; sed modus in omnibus optimus.	<i>That's true, but moderation is best in everything.</i>
Οὐδὲν ἡδὺ ἀδιάλειπτον ᾔν.	Nihil suāve, quod perpetuum.	<i>Nothing is fun if you do it all the time.</i>
Κατὰ τὸ εἰωθὸς σοι ποιεῖς.	Tuō mōre facis.	<i>You always act like that.</i>
Καταγελᾶς μου, ὡς εἰωθας.	Rīdēs mē, ut solēs.	<i>You're always making fun of me.</i>
Αὐταὶ αἱ βίβλοι αἱ κονιορτῷ κεκαλυμμέναι μαρτυροῦσι τὴν ἐμὴν ἐν γράμμασι διατρίβην. [περὶ τὰ γράμματα σπουδήν.]	Ipsī librī pulvere obductī testantur meam in studiīs dīligentiam [dē meā in studiīs dīligentiā].	<i>These dust-covered books bear witness to my studies.</i>
Μετὰ σπουδῆς [Σπουδῇ] λαλῶ.	Sēriō [Ex animō] loquor.	<i>I'm being serious.</i>

ιζ' - XVII - 17.

Παραδείγματα τοῦ προσάττειν καὶ ὑπισχνεῖσθαι.

Mandandī ac pollicendī fōrmulæ.

How to Give Orders and Make Promises.

Δέομαί σου, τοῦτο τὸ
πρᾶγμα σοι μέλειν.

Quæsō, ut hæc rēs tibi
cordī sit.

*Please see that this is
taken care of.*

Ἀξιῶ σε ὡς δύναμαι
μάλιστα τούτου τοῦ
πράγματος φροντίζειν.

Etiam atque etiam rogō,
ut hōc negōtium tibi
cūræ sit.

*I sincerely request that
you see to this matter.*

Εἰ ἐμὲ ἀγαπᾷς, τοῦτο
ἐπιτελέσεις πιστῶς καὶ
ἐπιμελῶς.

Sī mē amās, hōc efficiās
fidēliter et dīligerter.

*If you have any concern
for me at all, you'll see
that this matter is taken
care of faithfully and
carefully.*

Ἐγὼ σοι τοῦτο
ἐξεργάσομαι, καὶ μὲν
ὥς ὅτι τάχιστα.

Ego tibi hōc effectum
reddam, et quidem
propediem.

*I'll take care of this for
you as quickly as
possible.*

Τὸ ἐκβὰν οὐ δύναμαι
κατεργάζεσθαι, τοῦτο
ὑπισχνοῦμαι· ἐμοὶ οὐδὲ
πίστιν οὐδὲ σπουδὴν
ὑπολείψειν.

Ēventum præstāre nōn
possum, illud polliceor,
mihi nec fidem nec
studium dēfutūrum.

*I can't control the
outcome, but I do
promise that I'll not fail
you in loyalty nor in
zeal.*

Τῷ λόγῳ οὐδὲν
ἐπισχνοῦμαι, ἀλλὰ τῷ
ἔργῳ διαπράξομαι πᾶν
ὃ τι ἐστὶ φίλου
γνησίου, καὶ παντὶ
θῦμῳ εὐνόου.

Ōrātiōne nihil polliceor,
sed rē præstābō
quicquid est amīcī
sincērī, et ex animō
bene volentis.

*I can't make any
promises, but I'll do
everything a true and
totally loyal friend can.*

ιη' - XVIII - 18.

Διὰ τί οὐκ ἐπισκέπτη;

Cūr nōn vīsīs?

Why Don't You Come for a Visit?

Διὰ τίνα αἰτίαν
τοσοῦτον χρόνον ἡμᾶς
οὐκ ἐπισκέπτη;

Propter quam causam
tam diū nōs nōn invīsīs?

*Why haven't you visited
us for such a long time?*

Τί συνέβη, ὅτι πολὺν ἤδη χρόνον ἐφ' ἡμᾶς οὐκ ἦλθες;	Quid accidit, quod tam longō tempore ad nōs nōn accesseris?	<i>What has kept you from coming to see us for so long a time?</i>
τί διεκώλυσέ σε συχνὸν ἤδη χρόνον προσιέναι πρὸς ἡμᾶς;	Quid obstitit, quō minus jam diū ad nōs vēneris?	<i>What's kept you away for so long?</i>

Οὐκ ἐξῆν.
Nōn licuit.
I Didn't Have Permission.

Οὐκ ἐξῆν διὰ ἀσχολίας.	Nōn licuit per occupātiōnēs.	<i>I couldn't find the opportunity.</i>
Οὐχ ὑπῆρξέ μοι σχολή.	Nōn fuit mihi ōtium.	<i>I didn't have any free time.</i>
Ἐθέλησα μὲν, ἀλλὰ οὐκ ἐδόθη μοι ἐξουσία.	Voluī equidem, sed nōn data est mihi facultās.	<i>I wanted to, but I didn't have permission.</i>
Αἱ ἀσχολίαι, αἷς ἐμπεπλεγμένος ἦν, οὐκ εἶᾶσαν ἀσπάζεσθαί σε.	Negōtia quibus implicātus eram nōn patiēbantur ut tē salūtārem.	<i>The business in which I was involved didn't let me visit you.</i>
Δέχομαι μὲν τὴν ἀπολογίαν σου, ἀλλὰ ταύτη τῇ ὁμολογίᾳ, ἵνα μὴ πλεονάκεις αὐτῇ χρήσῃ.	Accipiō tuam excūsātiōnem, sed hāc lēge, nē sæpius ūtāris.	<i>I accept your excuse, but on the condition that you don't use it frequently.</i>
Ἡ ἀπολογία σοῦ δικαιότερα ἐστὶν ἢ βουλοίμην ἄν, καὶ γὰρ ἡ νόσος αἰτία ἐγένετο.	Excūsātiō tua jūstior est quam vellem, siquidem morbus fuit in causā.	<i>Your excuse is more acceptable than I would like, seeing as how it was your illness that kept you away.</i>
ἐπὶ ταύτῃ τῇ ὁμολογίᾳ ἀποδέχομαι τὴν ἀπολογίαν σου, ἐὰν τὸ παραλελειμμένον πυκναῖς ὁμιλίαις ἀναπληρώσης.	Hāc lēge accipiō excūsātiōnem tuam, sī quod neglēctum est, crēbrīs alloquiīs compēnsēs.	<i>I'll accept your apology on the condition that you make up for the time we've been apart by frequent visits.</i>

ιθ' - XIX - 19.

Τὸ συμβεβηκός.

Τὸ πρᾶγμα ἀπέβη
βέλτιον τῆς δόξης.

πλείονος ἐτύγχανον ἢ
ἀν' ἐτόλμησα εὐχεσθαι.

πᾶν τὸ πρᾶγμα
ἐκβέβηκε κατὰ τὴν
εὐχήν.

Successus.

Grātiā tibi et habeo et
habitūrus sum, quoad
vīvam, maximam.

Prō istō tuō beneficiō
parēs agere grātiās vix
possum, referre
nēquāquam.

Quod meum negōtium
tibi cordī est, amō tē et
habeo grātiā.

Χάρις.
Grātia.
Thanks.

It Worked!

*It all went better than
expected.*

*I got more than I had
dared to pray for.*

*The whole affair turned
out the way I wanted.*

Τὸ πρᾶγμα ἀπέβη
βέλτιον τῆς δόξης.

πλείονος ἐτύγχανον ἢ
ἀν' ἐτόλμησα εὐχεσθαι.

πᾶν τὸ πρᾶγμα
ἐκβέβηκε κατὰ τὴν
εὐχήν.

Rēs successit opīniōne
melius.

Plūs impetrāvī quam
ausus fuisset optāre.

Rēs omnis cecidit ex
sententiā.

Ἀπόκρισις.
Respōnsiō.

How to Say 'You're Welcome!'

Μεῖζων ἐστὶν ἡ φιλία
ἡμῶν, ἢ ἵνα σὺ ἐμοί, ἢ
ἐγὼ σοι ὑπὲρ τινῶν
εὐεργεσιῶν ὀφείλω
χάριν ἔχειν.

Ἐαυτὸν εὐεργετεῖ ὁ
φίλον εὐεργετῶν.

Ὁ φίλον εὐποιῶν, οὐκ
εὐεργετεῖ ἀλλὰ
δανεῖζει.

Major est nostra
necessitūdō, quam ut
vel tū mihi, vel ego tibi
prō ūllō beneficiō
dēbeam grātiās agere.

Quī amīcō benefacit,
sibi est beneficus.

Quī bene merētur dē
amīcō, nōn dat
beneficium sed fænerat.

*Our friendship is too
great for either one of
us to feel that s/he
owes the other a favor
in return.*

*He who helps his friend
helps himself.*

*He who helps a friend
isn't helping but rather
making a loan on*

Εἰ μετ' ἀληθείας
ἀποδέχῃ τὴν εἰς σε
ὑπάρχουσαν εὐεργεσίαν
μου, χρῶ πλεονάκις.

Sī ex animō probās
officium in tē meum, fac
ūtāre sæpius.

interest.

*If you truly find my help
beneficial, please take
advantage of it more
often.*

Κ' - XX - 20.

Ἄλλος.

Ἀριστήσεις
[Δειπνήσεις] σήμερον
οἴκοι;

δεῖ με πενθερῶ
[πενθερᾶ, γαμβρῶ,
κηδεστῇ, ὑπάτῳ]
συναριστᾶν.

εἰς τὸν αὔριον οὖν σε
ἐπὶ ἄριστον [δεῖπνον]
καλῶ.

δέομαί σου αὔριον μετ'
ἐμοῦ ἀριστᾶν
[δειπνεῖν].

Δέδια μὴ οὐ δύναμαι.

ὥς οὐ δύναμαι δέδοικα.

ἐλεύσομαι, εἰ ἔξεσται.

ἀλλὰ δέδια, μὴ οὐχ οἷός
τ' εἰμί.

διὰ τί; τίνος ἔνεκα;

διὰ τίνα αἰτίαν;

τί κωλύει σε ἐλθεῖν;

Alius.

Prandēbis [Cēnābis]
hodiē domī?

Oportet mē apud
socerum [socrum,
generum, affinem,
cōnsulem] cēnāre.

In crāstinum igitur tē
ad prandium [cēnam]
vocō.

Ōrō tē ut crās mēcum
prandeās [cēnēs].

Timeō nē nōn possim.

Ut possim metuō.

Veniam sī quidem
licēbit.

Sed metuō nē nōn
queam.

Quārē? Cūr?

Propter quam causam?

Quid obstat quōminus
possis venīre?

Another One.

*Are you lunching
[dining] at home today?*

*I have to have lunch
with myfather-in-law
[mother-in-law, son
-in-law, marriage
relation, boss].*

*Well then I'm inviting
you to lunch [dinner]
tomorrow.*

*Please have lunch
[dinner] with me
tomorrow.*

I'm afraid I can't.

I'm afraid I can't.

I'll come if I can.

I'm afraid I can't.

Why? For what reason?

Why?

*What keeps you from
coming?*

Τότε μὲν ἐμοὶ οἴκοι μενετέον ἐστί.	Tunc quidem mihi domī manendum est.	<i>I have to stay home at that time.</i>
αὔριόν μοι ἐξελθεῖν οὐκ ἔξεσται.	Crās mihi exīre nōn licēbit.	<i>I won't be able to go out tomorrow.</i>
αὐτὸς μὲν τότε συναρίστους [συνδείπνους] τινὰς ἀναμένω.	Ipse tunc comprānsōrēs [concēnātōrēs] aliquot exspectō.	<i>I'm expecting some guests myself at that time.</i>
οὐ δύναμαι ὑπισχνεῖσθαι.	Nōn possum pollicērī.	<i>I can't promise.</i>
οὐχ οἷός τ' εἰμὶ ἐπαγγέλλειν.	Nequeō prōmittere.	<i>I can't promise.</i>
ἐλεύσομαι, ὅταν ἐκατέρω ἡμῶν δόξη μάλιστα εἶναι ἄρμοστόν.	Veniam ubi utrīque nostrum vidēbitur esse commodissimum.	<i>I'll come when it seems most convenient for both of us.</i>
Ἀλλὰ ἐγὼ σε κατέχω, ἄλλοσε ἴσως πορευσόμενον.	Sed ego tē dētimeō aliō fortassis itūrum.	<i>Perhaps I'm keeping you from some other appointment?</i>
μᾶλλον καὶ ἐγὼ σε, οἶμαι.	Immō ego tē, opīnor.	<i>Oh no, rather I'm detaining you, I think.</i>
ἀλλὰ αὔριον διὰ μακροτέρων ὁμιλήσομεν.	Sed crās lātius cōnfābulābimur.	<i>We'll talk at greater leisure tomorrow.</i>
αὔριον πλείω φλυαρήσομεν.	Crāstinō diē plūra nūgābimur.	<i>We'll chat more tomorrow.</i>
ἐν τῷ μεταξὺ χρόνῳ ἔρρωσο.	Interim cūrā ut valeās.	<i>Goodbye for now.</i>
ἐν τῷ μεταξὺ φρόντιζε, ὅπως ὑγιαίνης.	Interim cūrā ut valeās.	<i>Goodbye for now.</i>

κα' - XXI - 21.

**Παραδείγματα τοῦ
συγχαίρειν τῆς
ἐπανόδου ἔνεκα.**

**Fōrmulæ grātulandī
dē reditū.**

***How to Welcome
Someone Back Home.***

Ματθαῖος καὶ Λουκᾶς.
Matthæus et Lūcās.
Matt and Luke.

Μ. συγχαίρω σοι εἰς
πατρίδα ἀναστρέψαντι
[τῆς ἐπανόδου εἰς
πατρίδα].

Grātulor tibi in patriam
reversō [dē reditū in
patriam].

*I'm so happy you've
come back home.*

Λ. καὶ ἐγὼ σοι ζῶντι, ὦ
Ματθαῖε.

Et ego tibi superstitī,
Matthæe.

*I'm glad to see you,
Matt!*

Μ. ἀνέστρεψας ἡμῖν
πίοτερος καὶ
μακρότερος ἢ
ἐτύγχανες ὢν. ἀπῆλθες
ἀπώγων. [ἀγένειος.]
ἐπανῆλθες πωγωνίας.
[μακροπώγων.
εὐγένειος.]

Rediistī nōbīs obēsior et
prōcērior solitō. Abiistī
sine barbā [imberbis];
rediistī barbātus
[prōlixam barbā
habēns, pulchrā barbā
præditus].

*You're bigger and taller
than you were. You
didn't have whiskers
when you left, and
you've come back with
a beard!*

Λ. βουλοίμην ἂν
μᾶλλον ἐπανελθεῖν
σοφώτερος καὶ
ἐλλογιμώτερος.

At quidem māllem
redire prūdentior et
doctior.

*I wish I had returned
wiser and smarter!*

Μ. συγχαίρομεν καὶ σοι
καὶ ἡμῖν αὐτοῖς, ὅτι
σῶος καὶ εὖρωστος
ἡμῖν ἀπεδόθης.

Grātulāmur et tibi et
nōbīs quod vīvus et
valēns nōbīs restitūtus
sīs.

*We're glad for you and
all of us that you
returned to us healthy
and strong.*

Λ. ὅτι σε ὑγιαίνοντα
εὕρον, χαίρω
ὑπερβαλλόντως.

Ego vicissim lætor quod
incolumis vōs incolumēs
offenderim [quod tē
salvum repererim,
vehementer gaudeō].

*I'm so glad that I found
you in good health.*

Μ. τί σημαίνει ἐκείνη ἡ
ὠχρότης, τί ἰσχνότης;
τί αἰ ἐν τῷ μετώπῳ

Quid sibi vult ille
pallor? quid maciēs?
quid in fronte rūgæ?

*Why are you so pale, so
thin? Why do you
frown?*

ῥυτίδες;

Λ. ποίη ἡ τύχη, τοιαύτη
ἐστὶ καὶ ἡ τοῦ σώματος
σχέσις.

Quālis fortūna, tālis est
et corporis habitus.

*My health reflects my
fortune.*

Μ. ἄρά γε κακῶς
πράττεις; ἄρά γε σοι
ἀηδὲς τι συνέβη;

Numquid male tēcum
agitur? Numquid tibi
aliquid acerbī accidit?

*What's the matter? Did
something bad happen?*

Λ. καίπερ οὐδένα
χρόνον ἡ τύχῃ φιλικῶς
εἶχε πρὸς ἐμέ, ὅμως
οὐδέποτε μοι μάλλον ἢ
νῦν ἠναντιοῦτο.

Etsī nūllō ferē tempore
fortūna mihi fāvit,
tamen numquam mihi
magis quam nunc
adversāta est.

*Although Lady Luck
never looked kindly
upon me, she never
opposed me so much as
she did now.*

Μ. συναλγῶ σοι.
λῦποῦμαι διὰ τὴν
συμφορὰν σου. ἀλλὰ τί
τοῦτο τὸ κακόν ἐστι;

Doleō vicem tuam.
Dolet mihi calamitās
tua.

I'm so sorry!

ἀλλὰ τί τοῦτο τὸ κακόν
ἐστι;

Sed quid istud malī est?

So what happened?

Λ. πάντα τὰ χρήματα
ἐναυάγησα.

Ūniversæ pecūniæ
naufragium fēcī.

*I've lost everything in a
shipwreck.*

Μ. ποῦ, ὦ φίλτατε;

Ubinam cārissime?

*Oh my dear friend!
Where?*

Λ. ἐν τῇ θαλάττῃ τῇ
Βαλτικῇ, ἐκ Κιμβρίας
εἰς Γερμανίαν
πλεύσων.

In marī Balticō ex Dāniā
in Germāniam
nāvigātūrus.

*In the Baltic Sea, on my
way from Denmark to
Germany.*

Μ. οὐκ ἄδηλον οὖν, ὅτι
ἀδιαλείπτως
προσηύχου;

Nōn dubium agitur est,
quīn dīligerter
ōrāveris?

*I'm sure that you
prayed constantly.*

Λ. οὐδέποτε
σπουδαιότερον.

Numquam dīligerter.

*More heartily than I
had every prayed
before.*

Μ. ὁμολογεῖς
τοιγαροῦν ἀληθὲς εἶναι

Fatēris igitur vērū
esse quod dīcitur: Quī

*So will you agree that
the old saying is true,*

τὸ λεγόμενον · ὁ μὴ
εἰδὼς προσεύχεσθαι,
μαθέτω πλεῖν;

nescit orāre, discat
navigāre?

*'He who doesn't know
how to pray should
learn to sail'?*

Λ. ὁμολογῶ, καὶ γὰρ τῷ
ἔργῳ πεῖραν ἔλαβον.

Fateor, nam rē ipsā
expertus sum.

I agree. I lived it.

Μ. καλῶς ἔχει, ὅτι
αὐτὸς ἡμῖν ζωὸς
ἐξεκολύμβησας.
Βέλτιόν ἐστι τὰ
χρήματα, ἢ τὴν ζωὴν
ναυαγῆσαι. ὁρᾷς οὖν
τὴν παιδείαν καὶ τὴν
ἀρετὴν ἀσφαλέστατον
πλοῦτον οὔσαν, τὸν
μηδὲ ἀφαιρεθῆναι
δυνάμενον, μηδὲ
βαρύνοντα τὸν
βαστάζοντα.

Bene habet quod ipse
nōbīs vīvus enatāstī.
Melius est pecūniā
quam vītæ jactūram
facere. Vidēs igitur
doctrīnam et virtūtem
tūtissimās dīvitias esse,
quæ nec ēripī possunt
nec gravant
circumferentem.

*It's a good thing that
you got out alive. It's
better to jettison your
property than your life.
Just see how education
and virtue are the
surest riches; nobody
who has them can lose
them or find them
burdensome.*

Λ. καλῶς σὺ μὲν
φιλοσοφεῖς, ἀλλ' ἐν τῷ
μεταξὺ ἐγὼ λυποῦμαι.

Pulchrē tū quidem
philosophāris, interim
tamen ego ringor.

*All very well for you to
talk so philosophically,
but I still am distressed.*

κβ' - XXII - 22.

**Ἀσπάζεσθαι δι'
ἐτέρου.**

Salūtāre per alium.

***Sending One's
Regards by a Third
Party.***

ἀσπάζου τοὺς γονεῖς
μου.

Salūtā parentēs meōs.

*Say hello to my parents
for me.*

ἀσπάζου τὸν ὑπατον
[ποιμένα, πενθερὸν,
κηδεστήν] παρ' ἐμοῦ.

Salūtā cōnsulem
[pāstōrem, socrum,
affinem] meō nōmine,
vel meīs verbīs.

*Greet your councilman
[pastor, father-in-law,
marriage relation] for
me.*

ποῖ βαδίζεις Νικόλεως;

Quō vadīs, Nicolāe?

*Where are you going,
Nick?*

ἰθὺς τῆς πατρίδος.

Rēcta in patriam.

Straight back home.

στῆθι πρὸς ὀλίγον,

Resiste paulisper, est

Wait a minute, I want

ἔστιν ὃ σοι ἐπιτάττω.	quod tibi mandem.	<i>you to take something for me.</i>
ἀλλὰ πεζῷ οὐχ ἀρμόττει φορτίον.	Sed peditī nōn convenit sarcina.	<i>I'm going on foot, and don't want to carry baggage.</i>
οὐκ ἐπιθήσω σοι μέγα βάρος.	Nōn impōnam tibi magnum onus.	<i>It's not anything heavy.</i>
τί δὲ τοῦτό ἐστι;	Quid autem reī est?	<i>What is it?</i>
ἵνα πάντας τοὺς διδασκάλους, καὶ τοὺς οἰκείους μου, τοὺς ἐν τῇ Ἀκαδημίᾳ Ῥοστοχικῇ, παρ' ἐμοῦ φιλικῶς ἀσπάσῃ.	Ut omnēs praeceptōrēs et familiārēs meōs in Acadēmiā Rostochiānā amanter salūtēs.	<i>Convey my greetings to all my professors and friends at Rostock University.</i>
εἰ μηδὲν ἄλλο φορτίον ἐπιτίθης πλὴν ἀσπασμούς, ῥαδίως διακομίσω.	Sī nihil aliud sarcinae impōnis prāter salūtātiōnēs, facile perferam.	<i>If the only baggage you're giving me is greetings, I'll carry that easily enough.</i>
ἐγὼ δέ, ἵνα μὴ ἀμισθὶ τοῦτο ποιῇς, εὐχομαί σοι Χριστὸν τῆς ὁδοῦ σοῦ συνακόλουθον εἶναι.	Ego autem, nē grātīs istud faciās, precor, ut Chrīstus tibi comes itineris sit.	<i>I pray that Christ may attend you upon your way, to pay you back for taking this on.</i>
ὅ τι σὺ εὐχῇ, γένοιτο.	Quod precāris, faxit Deus.	<i>May God grant your prayer.</i>
Χριστὸν γὰρ ἔχων συνοδίτην, κατὰ πάντων κινδύνων ἐξαρκούντως τετειχισμένος ὢν οἶδα.	Sī enim Chrīstum itineris comitem habuerō, contrā omnia perīcula mē satis mūnītum esse sciō.	<i>With Christ as my companion, I know that I am completely fortified.</i>

κγ' - XXIII - 23.

**Παραδείγματα τοῦ
τοῦ ἐρωτῆσαι περὶ
τῆς ὑγείας.**

**Fōrmulæ
interrogandī dē
valētūdine.**

***How to Inquire About
Someone's Health.***

Γεώργιος. Λουκάς.
Geōrgius. Lūcās.
George. Luke.

Γ. Οὐχὶ ὑγιαίνεις;

Valēsne?

Are you okay?

Λ. εἰσόρα τὸ πρόσωπον.

Contemplāre vultum.

Look at my face!

Γ. διατί οὐ μᾶλλον τὸ
οὔρον κελεύεις; ἄρά γε
νομίζεις με εἶναι
ἰατρόν, οὐκ ἐρωτῶ εἰ
ὑγιαίνεις, καὶ γὰρ τὸ
πρόσωπον αὐτὸ
μαρτυρεῖ σε καλῶς
ἔχειν τὸ σῶμα, ἀλλὰ
πῶς σεαυτῷ ἀρέσκεις;

Quīn magis lōtium
jubēs? An mē putās
medicum? Nōn rogō an
valeās, nam faciēs ipsa
loquitur tē bellē valēre,
sed quōmodo tibi
placeās?

*Why don't you ask me
to look at your urine?
Do you I'm a doctor?
I'm not asking if you're
ill, I can see by your
face that you aren't.
I'm asking you if you're
okay.*

Λ. τὸ σῶμα μὲν εὖ ἔχει,
ἀλλ' ἡ ψυχὴ κακῶς
διάκειται.

Corpus quidem bellē
habet, sed animō male
est.

*I'm feeling fine, but I'm
sick at heart.*

Γ. Οὐ μὲν ὑγιαίνει ὁ
τοῦτο τὸ μέρος νοσῶν.

At nōn valet quī istā
parte labōrat.

*A person who's ill in
that part isn't healthy.*

Λ. οὕτως ἔχει τὰ ἐμά.
τὸ μὲν σῶμα ὑγιαίνει, ἡ
καὶ πῆρα ἀσθενεῖ.

Sic habent rēs meæ,
corpus valet sed
ægrōtat crumēna.

*That's how I am. My
body is healthy, my
wallet is ill.*

Γ. ῥαδίως ταύτην τὴν
νόσον ἰάσεται ἡ μήτηρ.
πῶς ἔσχηκας ἕως ἄρτι;

Facile istī morbō
medēbitur māter. Ut
valuistī hūc usque?

*Your mother will easily
cure this disease. How
have you been up to
now?*

Λ. Ποικίλως, ὥς τὰ περὶ
θνητῶν ἐστι.

Variē utī sunt rēs
mortālium.

*Up and down, as is the
way with mortals.*

Γ. οὐχὶ ἀεὶ εἶχες καλῶς;

Fuistīne semper
prōsperā valētūdine?

*Have you always been
healthy?*

Λ. Κάλλιστα, δόξα τῷ
Θεῷ, ἐγὼ Θεοῦ
διδόντος διὰ παντὸς
ἀεὶ τοῦ χρόνου
ἐρρωμένος ἔτυχον ὦν.
μέχρι τοῦ νῦν
συμβαίνει μοι
ὕγιαίνειν.

Prosperriamā, grātia
Deō. Ego Deī beneficiō
perpetuō bellissimē
valuī. Hāctenus bonā
valētūdine fuī.

*Very healthy, thank
God. I've enjoyed good
health through God's
good graces. Up until
now I've been healthy.*

Γ. δότω Θεὸς τοῦ εἶναι
συνεχὲς καὶ ἴδιον,
ἡδόμενος τοῦτο
πυνθάνομαι. συγχαίρω
σοι. δόξα τῷ Θεῷ.
χάριν ἔχω τῷ Θεῷ.
Εὐχαριστῶ τῷ Θεῷ ὡς
δύναμαι μάλιστα. Ἀλλ'
οὐδὲν ἐν τῷ μεταξὺ
χρόνῳ σοι συνέβη
ἀβούλητον;

Faxit Deus ut istud sit
perpetuum ac
proprium. Lætus istud
audiō, grātulor tibi.
Grātia Deō. Grātiam
habeō Deō. Grātiās agō
Deō quantās possum
maximās. Sed nihil
interim tibi molestiæ
fuit?

*May God grant that you
continue to be so, I'm
glad to hear of it. Glory
be to God. I give thanks
to God. I thank God as
much as I can. But
nothing unwished for
has happened to you up
to now?*

Λ. Οὐδέν, πλην ὅτι τῆς
ὁμιλίας τῆς ὑμετέρας
οὐκ ἀξιῶ ἀπολαύειν.

Nihil nisi quod vestrā
cōsuētūdine fruī nōn
licuit.

*No, nothing, except
that I haven't been able
to enjoy your company.*

κβ' - XXIV - 24.

Ἀρρώστως ἔχειν.

Male valēre.

Feeling Ill.

Γ. μῶν ἐρρωμένος εἶ;

Rēctēne valēs?

Are you feeling okay?

Λ. βουλοίμην ἄν.

Vellem quidem.

I wish I were!

οὐκ ἐρρωμένος εἰμὶ
κατὰ πάντα.

Nōn valeō per omnia.

I'm not at all well.

ὁπωσοῦν ἔχω τὸ σῶμα.

Utcumque valeō.

So so.

οὐκ εὖ διάκειμαι τὸ
σῶμα ὡς εἴθθα.

Nōn admodum bene
valeō corpore ut soleō.

*I'm not as well as I
usually am.*

διάκειμαι κατὰ τὸ
δοκοῦν τῷ Θεῷ.

Valeō ut Deō vīsum est.

*I'm as well as God
wants me to be.*

ἐτέρως ἢ βουλοίμην ἄν.	Secus quam vellem valeō.	<i>I'd like my health to be different than it is right now.</i>
οὕτω διάκειμαι τὸ σῶμα, ὥς εἰώθασιν οἷς πρὸς τοὺς ἰατροὺς πρᾶγμά ἐστιν.	Ut solent quibus cum medicīs rēs est.	<i>I'm about as well as people are who are under a doctor's care.</i>
Γ. μὴ γένοιτο, ἀηδές τι λέγεις.	Āvertat Deus, rem mihi peracerbam nārrās.	<i>Oh no, that's awful!</i>
πρέπει σε θαρσεῖν.	Bonō sīs animō oportet.	<i>You have to be brave.</i>
χρή σε ἀνδρωδῶς διακεῖσθαι.	Virum tē præstēs oportet.	<i>Take it like a man!</i>
μεγαλοψύχως σε κατὰ τῆς νόσου ἔχειν δεῖ.	Fortī īnfrāctōque animō contrā morbum estō.	<i>Face that illness with courage!</i>
πολὺ βοηθεῖ ἐν τῇ δυστυχίᾳ ψυχὴ ἀγαθή.	Multum juvat animus in rē malā bonus.	<i>A strong mind at a bad time is a great help.</i>
τίني νόσω ἐλήφθης;	Quō morbō tenēris?	<i>What have you got?</i>
τίς νόσος κατέλαβέ σε;	Quis tē morbus tenet?	<i>What disease afflicted you?</i>
ποίῳ νοσήματι περιέπεσες;	Quid habēs morbī?	<i>From what disease are you suffering?</i>
ποῖαν νόσον ἀσθενεῖς;	Quō morbō labōrās?	<i>With what disease are you struggling?</i>
Λ. οὐκ οἶδα, καὶ διὰ τοῦτο νοσῶ ἐπισφαλέστερον.	Nesciō, et ideō labōrō periculōsius.	<i>I don't know: that's what makes my condition more dangerous.</i>
Γ. ἀληθεύεις.	Vērum dīcis.	<i>You're right.</i>
ὀρθῶς λέγεις.	Rēctē dīcis.	<i>You're right.</i>
πρῶτον μὲν γὰρ πρὸς τὴν ὑγιείαν ἐστὶ τὸ τὴν νόσον γνῶναι.	Prīmus ad sānitātem gradus est nōvisse morbū.	<i>Knowing what you've got is the first step toward regaining your</i>

οὐδενὶ συνεβούλευσας ἱατρῷ;	Nūllumne cōnsuluistī medicum?	<i>health.</i> <i>Didn't you consult a doctor?</i>
Α. πολλοῖς μέν.	Multōs equidem.	<i>I talked to a lot of 'em.</i>
Γ. τί ἀποκρίνονται;	Quid respondent?	<i>What do they say?</i>
Α. ὁ μὲν ἀρνεῖται, ὁ δὲ λέγει ὅτι βουλεύεσθαι δεῖν οἶται, ἐν δὲ τῷ με ταλαίπωρον εἶναι ὁμονοοῦσιν.	Alius negat, alius dēliberandum cēset. In hōc cōnsentiunt omnēs, mē miserum esse.	<i>One says he doesn't, another says he thinks he does have to get a second opinion. But they all agree that I'm in a bad way.</i>
Γ. πόσος χρόνος ἐστίν, ἐξ οὗ πονηρῶς ἔχεις;	Quamprīdem habet tē hīc morbus?	<i>How long have you been ill?</i>
Α. ὀκτὼ ἡμέρας.	Octo diēs.	<i>Eight days.</i>
μικροῦ δεῖν ὅλος ἤδη μῆν ἐστίν.	Fermē integer jam mēnsis est.	<i>Almost an entire month now.</i>
τρεῖς [τέτταρας, πέντε] μῆνας ὅλους ἀρρωστῶ.	Trēs [quattuor, quīnque] integrōs mēnsēs male habeō.	<i>I've been ill for three [four, five] whole months.</i>
δέκατον μῆνα τοῦτον κάμνω.	Decimum jam mēnsem labōrō.	<i>I've been ill nine months.</i>
ὅλον ἤδη ἔτος ἀρρωστῶ.	Integrum jam annum ægrōtō.	<i>I've been ill a whole year already</i>
Γ. πειρατέον οἶμαι ἐγὼ τὴν νόσον οὐ γένεσθαι οἰκείαν.	Adnītendum cēseō nē morbus fiat familiāris.	<i>I think you've got to try to prevent the disease from becoming chronic.</i>
μῶν ὕδρωψ ἐστί;	Num est hydrōps?	<i>It isn't dropsy, is it?</i>
Α. ἀρνοῦνται.	Negant.	<i>They say it isn't.</i>
Γ. μῶν δυσεντερία;	Num dysenteria?	<i>It's not dysentery?</i>
Α. οὐκ οἶμαι.	Nōn arbitror.	<i>I don't think so.</i>

Γ. μῶν πυρετός;	Num febris?	<i>What about fever?</i>
Λ. πιστεύω εἶναι.	Crēdō esse.	<i>I think that's it.</i>
Γ. ποῖός ἐστι πυρετός; πότερον συνεχής, ἢ ἀμφημερινός, ἢ τριταῖος, ἢ τεταρταῖος ;	Qualisnam est febris? Continuane, an quotīdiāna, an tertiāna, an quārtāna?	<i>What kind of fever is it? Is it continuous, or does it come every other day? every third day? every fourth day?</i>
Λ. νομίζω νέον εἶναι τοῦ πυρετοῦ εἶδος, ὥς ἐν τῷ νυνὶ πολλὰ νέα γίνονται νόσοι, πρότερον ἄγνωστοι.	Opīnor novam esse febris speciem, ut nunc novī subinde morbī exoriuntur antehāc incognitī.	<i>Some new kind of fever, I think. Nowadays we have many new diseases that before were unknown.</i>
Γ. ἀλλ' ἄλις ἦν τῶν παλαιῶν.	At plūs satis erat veterum.	<i>The old ones were enough!</i>
Λ. οὕτως ἀρέσκει τῷ Θεῷ τὰ νέα ἀμαρτήματα νέοις νοσήμασι κολάζονται.	Ita est vīsum Deō nova peccāta novīs morbīs pūnientī.	<i>It pleases God thus to punish new sins with new diseases.</i>
Γ. πόστη ἡμέρα ἀνατρέχει τὸ ἄλγημα;	Quotō diē recurrit dolor?	<i>At what interval does the pain recur?</i>
Λ. πόστη ἡμέρα λέγεις; μᾶλλον καὶ καθ' ἐκάστην ἡμέραν πλεονάκεις, ἢ Εὐρίπος.	Quotō diē nārrās? immō quotīdiē, sæpius quam Eurīpus.	<i>At what interval does the pain recur, you ask? Daily, more often than the Euripus.</i>
Γ. ὦ τοῦ κακοῦ βδελυκτοῦ, πόθεν ἐπεσπάσω τὸ νόσημα;	Ō malum abōminandum! Unde contrāxistī morbum?	<i>That's awful! Where did you catch this disease?</i>
πόθεν νομίζεις τοῦτο τὸ κακὸν εἶναι;	Unde suspicāris hōc esse collēctum malī?	<i>What do you think is the source of this malaise?</i>
Λ. ἐκ λῆμοῦ.	Ex inediā.	<i>From not eating.</i>
Γ. ἀλλ' οὐκ εἴωθας τοσοῦτο εἶναι δεισιδαίμων, ὥστε	At nōn solēs usque adeō esse superstitiōsus, ut tē jejūniō mācerēs.	<i>But you aren't the superstitious type, to wear yourself out with</i>

νηστεία σεαυτὸν
ἀποτρέχειν.

fasting.

Α. οὐκ ἦν εὐσέβεια,
ἀλλὰ ἀπορία

Nōn erat religiō, sed
inopia.

*I wasn't being pious, I
didn't have any money.*

οὐ γὰρ ἐδόθη τροφή.

Nōn enim dabātur
cibus.

*I wasn't given any food
to eat.*

ἐκ ψύχους γένεσθαι
οἶομαι.

Ē frīgore nātum
arbitror.

I think I caught a chill.

ἐκ μήλων ὠμῶν τὴν τοῦ
οἰσοφάγου ὠμότητα
ὑπάρχειν ἡγοῦμαι.

Ē crūdīs malīs
contracta est stomachī
crūditās.

*I think I got heartburn
from green apples.*

Γ. φυλάττου μὴ ἐξ
ἀμέτρου καὶ ἀκαίρου
περὶ τὰ γράμματα
σπουδῆς τοῦτο τὸ
κακὸν ἐπισπάσης [ἐκ
πότου ἀμέτρου, ἐκ
μέθης]. ἀλλὰ διὰ τί οὐ
παρακαλεῖς ἰατρόν
τινα;

Vidē nē ex immodicō
aut intempestivō studiō
[pōtātiōne largiōre,
ēbrietāte] conciliāris
tibi hōc malī. Sed cūr
nōn accersis medicum?

*Be careful that you not
get this illness from too
much studying [drink,
inebriation]. But why
don't you call a doctor?*

Α. δέδια μὴ θᾶπτον τὴν
νόσον αὐξάνη ἢ
θεραπεύσῃ.

Timeō nē citius
morbum augeat quam
cūret.

*I'm afraid he'll make
my disease worse
before he makes it
better.*

φοβοῦμαι μὴ ἀντὶ
φαρμάκου τοξικὸν
διδῶ.

Metuō nē prō remediō
venēnum det.

*I'm afraid he'll give me
poison instead of
medicine.*

Γ. δεῖ γοῦν ἐλέσθαι
τινὰ ᾧ ἀδεῶς πιστεύεις
ᾧ.

Diligendus est igitur cui
tūtō fidās.

*You have to select
somebody you can trust
completely.*

Α. εἰ χρὴ θανεῖν,
βούλομαι μὲν μᾶλλον
ἅπαξ τελευτᾶν, ἢ
τοσούτοις φαρμάκοις
ἐκτρῶχθεῖς.

Sī moriendum est, mālō
semel morī quam tot
pharmacīs
excarnificātus.

*If I have to die, I'd
rather do it once than
be wasted by so many
drugs.*

Γ. φρόντισον οὖν, ὅπως
αὐτὸς σεαυτῷ ἱατρὸς
τυγχάνης ὦν. εἰ ἀνδρὶ
ἱατρῷ ἀπιστεῖς,
εὐχομαί σοι τὸν Θεὸν
ἐν ἱατροῦ μέρει εἶναι.
εἴσιν οἱ ἐνδυσάμενοι
ἐσθῆτα μοναχοῦ
ἀνερρώθησαν.

Fac igitur ut ipse tibi
sīs medicus. Sī diffidis
hominī medicō, precor
ut sit tibi medicī vice
Deus. Sunt quī indūtī
veste monachī
cōvaluērunt.

*Figure out a way to be
your own physician. If
you don't trust a
human, then I pray
that God may be
your doctor. Some
people have regained
their health when
they've put on the
clothing of a monk.*

Λ. τὸ αὐτὸ ἴσως συνέβη
ἄν, εἰ λεοντῆν
ἐνδεδυμένοι ἦσαν.
ἀλλὰ ταῦτα τῷ
ἀπιστοῦντι οὐδὲν
συμφέρει.

Idem fortasse ēvēnisset,
sī leōnis pelle tēctī
fuissent. Vērūm ista
diffidentī nihil
condūcunt.

*I'll bet the same thing
would have happened if
they'd put on a lion's
skin. Such stunts don't
help the person who
doesn't believe in them.*

Γ. πίστευσον οὖν ἵνα
ἀναβιώσης. ἄλλοι τινὲς
ἀπηλλάχθησαν τῆς
νόσου, ποιησάμενοί
τινι τῶν ἀγίων
ὑποσχέσεις.

Fide igitur, ut
revīviscās. Aliī morbō
levātī sunt, nuncupātis
alicui dīvōrum vōtīs.

*Then believe, that you
may regain your health.
Others have recovered
by making promises to
some saint or other.*

Λ. ἀλλὰ οὐδὲν ἐστί μοι
πρὸς τοὺς ἀγίους
συμβόλαιον.

At ego cum dīvis nōn
pacīscor.

*I don't have anything to
do with the saints.*

Γ. τοιγαροῦν σὺ τὸν
Χριστόν, ᾧ μὲν
πιστεύεις, αἵτει τὴν τῆς
ὕγιείας χάριν.

Proinde tū ā Chrīstō,
cui fīdis, pete sānitātis
beneficium.

*Well, but you believe in
Christ. Pray that He
may grant you the
grace of good health.*

Λ. ἀλλ' οὐκ οἶδα, εἰ
χάρις ἐστί.

At ego an beneficium sit
nesciō.

*I don't know if it's a
question of grace.*

Γ. πῶς οὐχὶ χάρις ἐστί,
τῆς νόσου
ἀπαλλαγῆναι;

An nōn beneficium est,
liberārī morbō?

*How isn't it grace, to be
freed from disease?*

Λ. ἐνίστε τελευτᾶν
βέλτιόν ἐστι. Ἐγὼ δὲ
τοῦ Χριστοῦ μηδὲν
δέομαι πλην ὅ τι ἂν

Nōnnumquam morī
fēlicius est. Ego autem
ā Chrīstō nihil petō, nisi
quod optimum sit.

*Sometimes it's better to
die. I ask nothing from
Christ but what is best.*

ἄριστον ἦ.

Γ. εὖσεβῶς σὺ μὲν
φιλοσοφεῖς. ὅτε μὲν
γὰρ αἰτοῦμεν τὸν θεὸν
ἀγαθὰ τὰ πρὸς τοῦτον
τὸν βίον ἀναγκαῖα, ἀεὶ
προσθεῖναι δεῖ τὸ Κύριε
ἐὰν θέλῃς. πνευματικὰ
δὲ καὶ αἰώνια ἀγαθὰ,
ἄνευ ὁμολογίας τῷ Θεῷ
εὔχασθαι πρέπει. ἀλλὰ
ἔρρωσο, ὦ φίλε Λουκᾶ.

Piē tū quidem
philosophāris. Cum
enim petimus ā Deō
bona ad hanc vītā
necessāria, semper
addendum est, Domine
sī tū vīs. Spīrituālia
autem et æterna bona
sine ũllā conditiōne ā
Deō petenda sunt. Sed
valē mī Lūca.

*You are a pious and
wise person. Whenever
we ask God for good
things that are
necessary for life, we
always need to add the
words, "If it please
Thee, Lord." We have to
ask God for eternal,
spiritual goods, without
any condition. Well,
goodbye, Luke.*

Λ. ἔρρωσο εἰς τὴν
αὔριον καὶ σύ, ὦ
φίλτατε Γεώργιε.

Valē in crāstinum et tū,
cārissime Geōrgī.

*Goodbye until
tomorrow, George!*

κε' - XXVI - 25.

Γ. Οὐχὶ ἐγένετό σοι
αὕτη ἡ ὁδοιπορία
εὐτυχὴς καὶ χρήσιμος;

Fuitne tibi hōc iter
faustum et commodum?

*Was your trip fortunate
and beneficial?*

Λ. ἐγένετο μετρίως,
πλὴν ὅτι οὐδεὶς τόπος
ἀκινδύνως ἔχει διὰ
τοὺς ληστές.

Sīc satis, nisi quod nihil
usquam tūtum est ā
latrōnibus.

*It was all right, except
for the fact that no
place was safe from
bandits.*

Γ. πεζὸς ἦκεις, ἢ
ἵππεύς;

Pedēs advenīs, an
eques?

*Were you walking or
riding on horseback?*

Λ. τὰ μὲν πεζῇ πορείᾳ,
τὰ καὶ ἀμάξῃ, τὰ καὶ
ἵππῳ, τὰ δὲ νηί.

Partim pedestrī itinere,
partim vehiculō, partim
equō, partim nāvigiō.

*Partly on foot, partly in
a cart, partly on a
horse, partly in a boat.*

Γ. πῶς ἔχει τὰ τῶν ἐν
Γαλλίᾳ Βελγικῇ;

Quō in statū sunt rēs
Belgicæ?

*How are things in
Belgium?*

Λ. στασιαστικῶς.
πολλὰ μὲν ἐκεῖ
πολέμων ἀπειλαί εἰσι.

Sānē turbulentō.
Magnæ bellōrum minæ
sunt.

*It's a tinderbox. There
are many threats of
wars.*

Γ. ἀλλὰ ταῦτα έάσωμεν. οὐδέν γὰρ ἡμῖν καὶ τῷ Ἄρει. τὰ δὲ σὰ πῶς ἔχει;	Sed hæc omittāmus. Nihil enim nōbīs cum Mārte. Tuæ rēs quōmodo habent?	<i>Enough of that! Mars doesn't concern us. How's business?</i>
Λ. εὖ [καλῶς, κάλλιστα].	Bene [pulchre, optimē].	<i>Okay [good, very good].</i>
Γ. οὐχὶ καλῶς πράττεις;	Nōnne bene tēcum agitur?	<i>Are you doing okay?</i>
Λ. κάλλιστα [εὐτυχέστατα].	Optimē. [Fēlicissimē].	<i>Great!</i>
Γ. οὐχὶ εὐτυχεῖς;	Nōnne prōsperō fortūnæ statū ūteris?	<i>Are you doing well?</i>
Λ. μᾶλλον καὶ δυστυχῶ, τὰ μὲν ἐμὰ χειρόν ἔχειν οὐ δύναται.	Immō maximē adversō. Rēs in pejōrī statū esse nōn potest.	<i>Quite the opposite. I'm suffering some bad luck. My business couldn't be in worse shape.</i>
Γ. οὐκ έάλωκας, ὅπερ έθήρευες;	Nōn cēpistī, quod captābās?	<i>Didn't you catch what you were hunting after?</i>
οὐχὶ συνέβη ἡ λεία, ἥ έπεβούλευσας;	Nōn contigit præda, quam vēnābāris?	<i>Did you bag the prey you were aiming at?</i>
Λ. έθήρευον μὲν ἀλλὰ τῆς Ἀρτέμιδος όργιζομένης.	Vēnābar equidem, sed īrātā Diānā.	<i>I hunted for it, but Artemis was angry at me.</i>
Γ. οὐδεμία έλπὶς λοιπή έστι;	Nihil reliquum est speī?	<i>Is there no hope left?</i>
Λ. έλπὶς μὲν πολλή, πρᾶγμα δὲ οὐδέν.	Speī permultum, sed reī nihil.	<i>Oh, there's lots of hope, just not any substance.</i>
Γ. ὁ ὕπατος οὐδεμίαν έλπίδα δεικνύει;	Cōnsul nihil ostendit speī?	<i>Doesn't the director hold out any hope?</i>
Λ. ὅλας ἀμάξας, ὅλας ναῦς, ἀλλὰ πρὸς τούτοις οὐδέν.	Tōta plaustra, tōtās nāvēs, sed prætereā nihil.	<i>Whole cartloads and shiploads full, but nothing besides that.</i>

Γ. οὐδὲν ἔτι ἔπεμψεν.	Nihil adhūc mīsit?	<i>Didn't he send anything yet?</i>
Α. ὑπέσχετο μὲν δασιλῶς, ἀλλ' οὐκ ἔπεμψεν ὀβολὸν οὐδένα. ὑπισχνεῖται μὲν πολλὰ λόγῳ, ἔργῳ καὶ οὐδὲν ποιεῖ.	Prōmīsit quidem largiter, sed nē obulum quidem mīsit. Prōmittit quidem multa verbīs, sed rē præstat nihil.	<i>Oh, he promised lavishly, but he didn't send one penny. All talk and no action.</i>
Γ. χρὴ οὖν τὴν ψυχὴν τῇ ἐλπίδι τρέφειν.	Ergō spē alendus est animus.	<i>Then your heart must feed on hope.</i>
Α. ἀλλὰ ταύτῃ οὐ παίνεται ἡ κοιλία.	Sed hāc nōn sagīnātur venter.	<i>You can't get fat on that.</i>
Γ. διὰ τοῦτο δὲ πρὸς τὸ ὁδοιπορεῖν ἐτύγχανες ὦν ἐπιτηδειότερος, οὐδὲν φορτίον ἐν τῇ ζωνῇ ἔχων.	Ideō autem erās ad iter expeditior, quod nihil esset oneris in zōnā.	<i>But that's why you had a quicker trip of it, 'cause you weren't carrying anything in your moneybelt!</i>
Α. ὁμολογῶ, καὶ ἀσφαλέστερος. οὐδένα γὰρ ὄπλα μᾶλλον ἐλεύθερα τῶν ληστῶν ἐστίν. ἀλλ' ἐγὼ μᾶλλον ἂν βουλοίμην καὶ τὸ φορτίον καὶ τὸν κίνδυνον.	Fateor, atque etiam tūtior. Nulla enim sunt arma certiōra adversus latrōnēs. Sed ego mālim et onus et perīculum.	<i>Boy, that's a fact! I was safer too, 'cause there are no more sure weapons against thieves. All the same, I'd rather have the extra burden AND the danger.</i>
Γ. οὐδὲν σου ἀφήρηται ἐν τῇ ὁδῷ;	Nihilne tibi adēemptum est in viā?	<i>You weren't robbed during the trip, were you?</i>
Α. μὼν ἐμοῦ; τί ἀφαιρήσεις ἀνθρώπου γυμνοῦ; οἱ δὲ ἄλλοι μᾶλλον ἐφοβοῦντό με, ἐξῆν ἐμοὶ γυμνῷ ὁδοιπόρῳ διὰ ὅλης τῆς ὁδοῦ ἄδειν καὶ πεινᾶν.	Mihine? Quæsō quid ēripiās nūdō? Aliīs citius perīculum erat ā mē. Licuit mihi vacuō viātōrī per tōtum iter canere et ēsurīre.	<i>Me? Ha, that's rich! What could you steal from a guy who has nothing? Everyone else was afraid of me! I could sing and starve for the whole trip.</i>
Γ. ποῖ δὲ νῦν βαδίζεις;	Quō autem nunc abīs?	<i>Where are you going now?</i>

Α. εὐθὺ τῆς οἰκίας,
ἀσπασόμενος τὴν
γυναῖκα, καὶ τοὺς
γονεῖς. πολὺν ἤδη
χρόνον οὐχ ὀρώμενος.

Rēctā domum,
salūtātūrus uxōrem et
parentēs jam diū nōn
vīsōs.

*Straight home, to greet
my wife and parents. I
haven't seen them for a
long time now.*

Γ. εὐχομαί σε πάντα
ἐκεῖ εὐρεῖν ἡδέα.

Precor ut illīc offendās
omnia laeta.

*I pray that you find all
things in good shape
there.*

Α. αἶθε τοῦτο βούλοιτο
Θεός. Οὐδὲν καινὸν
συμβέβηκεν ἐν τῷ
μεταξὺ ἐν τῇ οἰκίᾳ
ἡμῶν;

Utinam ita velit Deus.
Nihil interim exstitit
novī domī nostræ?

*May God so will it!
Nothing new has
happened at our house,
has it?*

Γ. οὐδὲν πλὴν ὅτι
εὐρήσεις τὸν οἶκον
ἐπίδοσιν εἰληφότα. καὶ
γὰρ ἡ ἀλέκτορίς σου
ἔτεκέ σοι ῥὸν καλόν.

Nihil, nisi quod reperiēs
auctam familiam, nam
tua gallīna peperit tibi
pulchrum ōvum.

*No, except that you'll
find your family has a
new addition. Your hen
has laid you a lovely
egg!*

Α. καλῶς λέγεις, ἀντὶ
ταύτης τῆς ἀγγελίας
δίδωμί σοι δῶρον,
ταύτην τὴν καινὴν
διαθήκην ἐν Λευτικῇ
νεωστὶ κομψῶς
τυπωθεῖσαν.

Bene nūntiās. Prō hōc
nūntiō dō tibi mūnus,
videlicet, Novum
Testāmentum Lutetiæ
recēns ēleganter
excūsum.

*Wonderful! In return
for such news I'm
giving you a gift, this
New Testament just
recently and elegantly
printed in Paris.*

Γ. καλόν, μὰ τὸν Θεόν,
εὐαγγέλιον. ἔστι μοι
τοῦτο τὸ δῶρον ὥς ὅτι
ἡδιστον. σκέψομαι δὲ
ὅπισθὲν σοί ποτε χάριν
ἀξίαν ἀποδοῦναι
δυνηθῶ.

Pulchrum, ita mē Deus
amet, ēvangelium. Est
mihi hōc mūnus longē
grātissimum. Dispiciam
unde possim hōc dōnum
pēnsāre.

*It's beautiful good news
indeed! This is an
absolutely delightful
gift. I'll make an effort
in the future to be able
to return this favor in a
worthy way.*

Α. ἐξαρκούντως
ἀνταποδεδωκέναι
νόμιζε, εἰ ἀγαπήσεις.

Abundē tē pēnsāsse,
putā, sī bonī cōnsuleris.

*Consider it paid back
appropriately if you
value it.*

κς' - XXVI - 26.**Ἄλλος.**

Γ. Οὐχὶ καινὰ τινα ἐκ
τῆς πατρίδος κομίζεις;

οὐδὲν καινὸν παρὰ τῶν
ἡμετέρων φέρεις;

τίνα καινὰ ἀγγέλλεις;

Λ. καινὰ μὲν πολλά,
ἀληθὲς δὲ οὐδέν.
τοσαῦτα μὲν ψεύδη
φέρω, ὅσα μόλις μία
ναῦς ἄγει.

Γ. ἀποφορτίζου οὖν ὥς
τάχιστα, ἵνα μὴ ὑπὸ
τηλικούτου τὸ μέγεθος
φορτίου ἀπολῇ.

Λ. οὐδὲν ἔχω πλὴν ὅτι
ἐν τοῖς κουρείοις, καὶ
ἀμάξαις, καὶ ναυσὶ
θροῦλεῖται.

Γ. τί, οὐχὶ ἡ πατρίς
ἡμῶν τοῦ λοιμοῦ
ἐλευθέρα ἐστί;

Λ. οὐχὶ ὅλως, ἀλλὰ
συνεχῆς οὐκ ἔστιν,
ἐνίοτε γὰρ ἀνίησι,
πάλιν δὲ παροξύνεται.

Γ. οὐχ ἄλλις ἦν κακῶν,
ὅπου πόλεμος ὦν
τυγχάνει;

Λ. ἦν μὲν, εἰ μὴ ἄλλως

Alius.

Nihilne novārum rērum
ex patriā adfers?

Nihil nōvī ā nostrīs
portās?

Quænam nova nūnciās?

Nova permulta, at nihil
vērī. Tantum
mendāciōrum adferō,
quantum vix ūna nāvis
vehat.

Exonerā igitur tē
quamprimum, nē
succumbās tantō onerī.

Nihil habeō præter ea
quæ in tōnstrīnīs, in
vehiculīs, et in nāvibus
jactantur.

Quid, estne patria
nostra immūnis ā
pestilentīā?

Nōn omnīnō, sed
perpetua nōn est:
aliquandō remittit sēsē,
deinde recrūdēscit.

Nōnne satis erat
malōrum, ubi bellum
grassātur?

Erat quidem, nisi aliter

Another One.

*Do you bring any news
from home?*

Any news from home?

*What news do you
report?*

*There's a lot of news,
but none of it's true.
I'm bringing a whole
shipload of lies with
me.*

*Well, unload yourself as
fast as you can, so that
you don't sink under
that great weight.*

*The only news I bring is
the stuff bandied about
at the barbershops, on
carts, and on
shipboard.*

*Well, what about the
plague? Is our country
free of it?*

*Not completely, but it
isn't continuous;
sometimes it
withdraws, at other
times it breaks out
fiercely.*

*Wasn't there enough
trouble, what with war?*

There was, if God had

ἂν ἐδόκει τῷ Θεῷ.	vīsum esset Deō.	<i>not seen things differently.</i>
Γ. ἀνάγκη αὐτόθι σῖτοδείαν εἶναι.	Annōnæ cāritātem istīc esse oportet.	<i>There must be a food shortage there.</i>
Λ. πάντων ἐκεῖ ἔνδειά ἐστι, πλὴν τῶν σχετλιωτάτων στρατιωτῶν.	Omnium rērum illic inopia est, præterquam scelerātōrum mīlitum.	<i>There's a shortage of everything there, except for the most vicious soldiers.</i>
Γ. ὅπου οἱ στρατιῶται κῦριεύουσιν, ἐκεῖ οὐδὲ τῶν ἁγίων ἱερῶν, οὐδὲ τῶν Μουσῶν φεῖδονται.	Ubi mīlitēs dominantur, ibi nec sacrīs Templīs, nec Mūsīs ipsīs parcunt.	<i>Where soldiers are in charge, they spare neither the holy temples nor the Muses.</i>
Λ. ὀρθῶς οὖν καὶ σοφῶς ὁ λέγων Ξενοφῶν φησί · εἰρήνη δοκεῖ μέγα ἀγαθὸν εἶναι τοῖς ἀνθρώποις, πόλεμος μέγα κακόν, ἀλλὰ οὐ καθέξω σε πλείονα χρόνον. ἐν ἐτέροις καιροῖς διὰ πλειόνων ποιησόμεθα τὴν συνουσίαν, ὅποτε ἐκατέρω ἔσται ἐπιτήδειον.	Rēctē igitur et sapienter Xenophōn inquit: Pāx vidētur hominibus esse magnum bonum, bellum vērō magnum malum. Sed nōn tē morābor diūtius. Aliās plūribus colloquēmur, cum erit utrīque commodum.	<i>Xenophon speaks correctly and wisely when he says, "People believe that peace is a great good, war a great evil." But I won't delay you longer. We'll talk further on other occasions, whenever we both have the opportunity.</i>
νῦν ἄλλοσέ με καλεῖ πράγματά τινα.	Nunc aliō mē vocant negōtia quædam.	<i>Now some business is calling me elsewhere.</i>

κζ' - XXVII - 27.

Ἄλλος.	Alius.	Another One.
Γ. πυθάνομαί σε νεωστὶ τὴν πατρίδα ἐπισκέψασθαι.	Audiō tē patriam nūper revīsisse.	<i>I hear that you've recently visited your country.</i>
Λ. ἐπεσκεψάμην. πολὺν γὰρ χρόνον τοὺς γονεῖς οὐχ ἐωράκειν. οὐκ	Revīsī. Diū enim parentēs meōs nōn vīderam. Nōn poteram	<i>I did make a visit. I hadn't seen my parents for a long time. I</i>

ἐδυνήθην πλείονα χρόνον φέρειν τὸν τῆς πατρίδος καὶ τῶν φίλων πόθον.	diūtius ferre patriæ et amicōrum dēsiderium.	<i>couldn't bear the longing I felt for my country and loved ones any longer.</i>
Γ. εὐσεβῶς ἐποίησας, φιλάνθρωπος τυγχάνεις ὢν, ταῦτα ἐνθῦμούμενος, ἅπαντες γὰρ σφόδρα στέργομεν τὴν χώραν, τὴν ἡμᾶς θρέψασαν καὶ φύσασαν. ἀλλ' ἄγε, πῶς ἐκεῖ ἐώρακας πάντα ἔχοντα;	Piē fēcistī, hūmānus es, quī ista cōgitās. Dūcimur enim omnēs admīrabilī quōdam amōre ejus regiōnis, quæ nōs aluit et ēdidit. Sed dīc quæsō, quōnam in locō illīc offendistī omnia?	<i>You acted very responsibly in feeling this way, since you're an affectionate and warm-hearted person. We all love the land that nourished us and gave us birth. So tell me, how did you find everything there?</i>
Λ. πάντα καινά.	Ūniversa nova.	<i>Everything's changed.</i>
πάντα μεταβεβλημένα.	Mūtāta omnia.	<i>It's all changed.</i>
ἐδόκουν εἰς ἄλλον ἐλθεῖν κόσμον.	Vidēbar mihi in alium venīre mundum.	<i>I'd felt like I'd entered a different universe.</i>
ἔτη δέκα μόλις ἀπεγενόμην. οὐκ ἄλλως ἅπαντα ἐθαύμασα, ἢ Ἐπιμενίδης ὁ τῶν ὑπνωδῶν ἄρχων, μόγις τελευταῖον ἀνεγερθεῖς.	Vixdum decennium abfueram, nōn secus omnia mīrābar, quam Epimenidēs somniaōtōrum prīnceps, vix tandem expergēfactus.	<i>I'd scarcely been away for ten years, but I wondered at the changes exactly as did Epimenides, that supreme sleeper, who barely managed finally to wake up.</i>
Γ. ποῖος τίς οὗτός ἐστι μῦθος;	Quænam est ista fābula?	<i>What tale is this?</i>
Λ. λέξω δὴ · εἰ σχολή σοί ἐστιν ἀκούειν.	Dīcam equidem, sī vacat audīre.	<i>If you have time to listen, I'll tell you.</i>
Γ. οὐδὲν ἐμοὶ ἥδιον ἔσται.	Nihil fuerit jūcundius.	<i>There's nothing I'd enjoy more.</i>
Λ. ἔδραν οὖν σὺν προσκεφαλαίῳ μοι τίθεσθαι κέλευε.	Sellam igitur cum pulvīnō mihi pōnī jubē.	<i>Have a chair with a cushion brought for me.</i>
Γ. ὀρθῶς ὑπέμνησας,	Rēctē admonēs, nam	<i>You're right to remind</i>

καθήμενος γὰρ ῥᾶον
ψευδολογήσεις.

sedēns commodius
mentiēris.

*me; this way you can sit
and tell your fibs more
comfortably.*

Λ. μῦθολογοῦσιν οἱ
ἱστορικοὶ περὶ
Ἐπιμενίδου τινὸς
Κρητέως, ὃς μόνος πρὸς
περίπατον ἔξω τείχους
πορευόμενος, ἐπειδὴ
διὰ τὸν ὑέτον συνεχῇ
σπήλαιον ἐμβὰς
ἐκάθευδε,
τεσσαράκοντα ἑπτὰ ἔτη
εὐδων διετετέλεσε.

Fābulantur Historicī dē
Epimenide quōdam
Crētēnsī, quī
dēambulandī grātiā
sōlus urbem ēgressus,
cum subitā pluviae vī
compellente in
quandam spēluncam
ingressus obdormisset,
quadrāgintā septem
perpetuōs annōs
somnum continuārit.

*The historians tell of a
man from Crete named
Epimenides. One day
he set out alone on a
walk outside the city
wall. When he got
caught in a steady
rainstorm he went into
a cave, fell asleep, and
ended up sleeping for
47 years.*

Γ. ἀλλ' εὐτυχῶς
ἔπραξεν ὁ Ἐπιμενίδης,
ὁ τὰ τελευταῖα ἑαυτὸν
ἀναλαβών. πολλοὶ μὲν
τῶν ἐλλογίμων οὐποτε
ἀναγείρονται ἐκ τῶν
ἐνυπνίων ἑαυτούς.
ἀλλὰ πράττετε ἀξίως
ἀνδρὸς ποιητοῦ, ἔμμενε
οὖν τῷ ψευδολογεῖν.

Sed bene cum
Epimenide āctum est,
quī tandem ad sē rediit.
Multī doctī nunquam
expergīscuntur ā suīs
sommīs. Sed facīs ut
Pōeta dignum est. Perge
igitur mentīrī.

*Well, Epimenides fared
pretty well in finally
coming to himself. Lots
of clever people never
wake up from their
dreams. But you are
telling your story very
creatively, keep up your
lying.*

Λ. Ἐπιμενίδης οὖν
ἀνεγερθεὶς, ἐκ τοῦ
σπηλαίου πορευόμενος,
περισκοπεῖ, ὁρᾷ πάντα
μεταβεβλημένα, τὰς
ῥῆδας, τὰς ὄχθας, τοὺς
ποταμούς, τὰ δένδρα,
τοὺς ἀγρούς, ὥς δὲ
συντόμως εἰπεῖν, πάντα
καινά. βαδίζων οὖν εἰς
πόλιν ἐρωτᾷ, διατρίβων
αὐτόθε χρόνον τινά,
οὐδὲ ἔγνω οὐδένα, οὐδὲ
ὑπὸ τινος ἐγνώσθη,
ἄλλο γὰρ τῶν
ἀνθρώπων περίβλημα,

Epimenidēs igitur
sommō solūtus, ē
spēluncā prōdit,
circumspicit, mūtātā
videt omnia, silvās,
rīpās, flūmina, arborēs,
agrōs, breviter nihil nōn
novum. Accēdit ad
urbem, percontātur,
manet illic aliquandiū,
neque nōvit quenquam,
neque ā quō quam
agnitus est. Alius
hominum cultūs, nec
īdem vultus, mūtātus
sermō, dīversī mōrēs.

*When Epimenides woke
up, he left the cave and
looked around. He saw
that everything had
changed: the forests,
the banks, the rivers,
the trees, the fields, in
short, it was all new.
He went into town and
hanging out there for
some time he asked
questions, but he didn't
know anybody and
nobody knew him.
Everyone looked
different. The language*

οὐδὲ τὸ αὐτὸ
 πρόσωπον, ἢ λέξεις
 μετεβλήθη, οἱ τρόποι
 διάφοροι. οὐδὲ
 θαυμάζω τοῦτο τῷ
 Ἐπιμενίδῃ μετὰ
 τοσαῦτα ἔτη τῆς
 πατρίδος ἀπογενομένῳ.

*had changed, the
 customs had changed.
 And it doesn't surprise
 me, seeing as how
 Epimenides had been
 away from his country
 for so many years.*

Γ. τί γονεῖς σοῦ, οὐχὶ
 βιοῦσι;

Quid uterque parēns,
 vīvuntne?

*What about your
 parents? Are they still
 alive?*

Λ. βιοῦσι μὲν
 ἀμφοτέρω, καὶ
 διάκεινται ὅπως οὖν,
 γῆρα καὶ νόσῳ καὶ
 συμφοραῖς τῶν
 πολέμων
 ἐκνεενευσμένοι.

Vivunt ambō, et valent
 utcumque, sēniō,
 morbō, dēnique
 bellōrum calamitāte
 cōfectī.

*They're both living, and
 they're getting on as
 well as folks can who
 are exhausted with age,
 disease, and the
 ravages of war.*

Γ. αὕτη ἐστὶ τοῦ
 ἀνθρωπίνου βίου
 κωμῳδία. τὰ θνητὰ
 τοιαῦτα, οὐδὲν ἐν
 ταῦτῳ μένει.

Hæc est hūmānæ vītæ
 cōmœdiā. Tālēs sunt
 rēs hūmānæ, ut in
 eōdem nihil dūret statū.

*That's the human
 comedy. Such are
 mortal beings, nothing
 stays the same.*

κη' - XXVIII - 28.

**Περὶ τοῦ τὴν ἐν τῇ
 φιλοσοφίᾳ σπουδῆν
 ὀρθῶς διατάττειν.**

**How Properly to
 Carry On One's
 Studies.**

***How Properly to
 Carry On One's
 Studies.***

Μαθητής. ἐπιθυμῶ, ὦ
 διδάσκαλε φίλτατε,
 συντόμως παρά σου
 πυνθάνεσθαι, τίνα
 τρόπον χρὴ τὴν περὶ τὰ
 γράμματα σπουδῆν
 εὐθύνειν, ἐάν γέ σοι
 σχολὴ καὶ ἱκανὸς
 χρόνος γένηται.

Discipulus: Cupiō, mī
 cārissime præceptor,
 breviter ex tē audīre,
 quæ sit ratiō studiōrum
 rēctē instituenda, sī
 modo tibi est ōtium, et
 tempus hīs rēbus
 commodum.

*Pupil: Please, dear
 teacher, if you have the
 leisure and if this is the
 right time for such
 things, I should like to
 hear you briefly explain
 to me the method by
 which I may properly
 undertake my studies.*

Διδάσκαλος. Χρόνον σὺ

Præceptor: Tempus tū

Teacher: You've caught

μὲν ἐθήρευσας, ὦ
νεανίσκε, μάλιστα
ἐπιτήδειον · πρὸς δὲ
τοῦτο τὸν ἐλεύθερον
καὶ καλὸν πόθον σου
τῶν ἐμῶν μεγίστων
ἀσχολιῶν ἂν
προετίμων ἀσμένως.
διόπερ ἀφένεος τοῦ
προοιμιάζεσθαι, ἵνα καὶ
τὴν φύσιν σου
ἀκριβέστερον γνῶ, καὶ
ἐγὼ σοι τὴν ἐμὴν
εὐνοίαν τὴν πρὸς σε
μᾶλλον ἐπιδείξω, ἐμὲ
περὶ ἐκάστων, ἃ εἰδέναι
ἐθέλεις, ἀπλῶς
ἐρώτησον.

Μαθητής. Εὐσεβῶς καὶ
καλῶς ποιεῖς ὦ
διδάσκαλε ἐνδοξότατε,
τοσαῦτα πράγματά με
εὐμενῶς παιδεύειν οὐκ
ὀκνῶν. πρῶτον μὲν οὖν
παρά σου πυθέσθαι
βούλομαι, τί τὸ πρῶτον
τῆς περὶ τὰ γράμματα
τὰ ἡμέτερα σπουδῆς
τέλος ἐστὶν εἰς ὃ,
ὥσπερ εἰς σκοπὸν,
ἅπαντας τοὺς
ἡμετέρους τοῦ μαθεῖν
πόνους συντείνειν δεῖ.

Διδάσκαλος.
Εὐσχημόνως σὺ μὲν
περὶ τούτου τοῦ
ἐρωτήματος τὴν ἀρχὴν
ποιῇ. γνόντες γὰρ τὸν
σκοπὸν πρὸς ὃν
βλέπομεν, ῥᾶον καὶ τὰ
πρὸς τὸν σκοπὸν

quidem, adolēscēns
captāstī commodum.
Deinde tuum illud
liberāle et honestum
dēsīderium vel maximīs
occupātiōnibus meis
anteferrem libenter.

Quārē omissā
præfātiōne, ut et
ingenium tuum melius
cognōscam, et tibi
meam ergā tē
benevolentiam magis
probem, mē dē singulīs
rēbus, quās scīre cupis,
simpliciter interrogā.

Discipulus: Piē et
honestē facis,
clārissime Præceptor,
quod mē dē hīs tantīs
rēbus benevolē ērudīre
nōn gravāris. Prīmum
itaque ex tē scīre cupiō,
quis nam præcipuus
studiōrum nostrōrum
finis sit, ad quem, velut
ad scopum, omnēs
nostrī discendī labōrēs
referrī dēbeant.

Præceptor: Rēctē tū
quidem ab hāc
quæstiōne ὀρδīris.
Intellēctō enim scopō et
mētā, ad quam
tendimus, facilius etiam
media, rēctā ad istam
mētā dūcentia,

*me at just the right
time, my boy. Besides,
I'd gladly attend to your
generous and noble
desire rather than to
my own very pressing
business. So you may
omit the formalities and
ask me whatever you'd
like to know; this way I
may know more
accurately your
personality, and I may
show you my good will
toward you.*

*Pupil: It is very
generous and
responsible of you,
most revered teacher,
not to be hesitant to
instruct me so kindly in
so many matters. First,
then, I should like to
learn from you this:
What is the primary end
of our literary studies?
What is that goal upon
which we must focus
our efforts to learn,
taking aim as it were at
a target?*

*Teacher: It's right that
you begin with this
question. For when the
goal at which we aim is
understood, we'll also
be able to select more
easily the means that
lead us directly to that*

ἐξαιρεῖσθαί ἐστι. Δύο δ' ἐστὶ τοῦ ἀνθρώπου κῦριώτατα καὶ μάλιστα πρωτεύοντα ἀγαθὰ, οἷς πάντων τῶν ἄλλων ζώων προέχει, ὁ νοῦς καὶ ὁ λόγος, τούτων ἀκριβῶς τε καὶ ὀρθῶς ἐκπονηθέντων, οἱ ἄνθρωποι οὐ μόνον τῶν ἄλλων ζώων, ἀλλὰ ἀλλήλων διαφέρουσι. προσήκει τοιγαροῦν τὴν περὶ τὰ γράμματα σπουδὴν εἰς δύο ταῦτα ἐγγύτατα καὶ ἀληθέστατα τέλη συντείνειν, ὅπως δηλονότι τὸν νοῦν τῇ σοφίᾳ, ἢ τῇ τοῦ Θεοῦ, καὶ τῆς φύσεως, καὶ τῶν νόμων γνώσει, καὶ τῇ ἀρετῇ ἐκπονήσωμεν· καὶ δύναμιν τοῦ λόγου, κομψῶς καὶ φανερώς πράγματα ἀγαθὰ ἐξηγουμένου, ἡμῖν αὐτοῖς παρασκευάσωμεν.

Μαθητής. Οὐχὶ ταῦτα δύο τὰ τέλη παρὰ τοῖς λογογράφοις συντομώτερον ὠρισμένα ἀναγινώσκεται;

Διδάσκαλος. Μάλιστα. Περικλῆς μὲν γὰρ παρὰ Θουκυδίδη συντόμως καὶ ἀκριβῶς προσαγορεύει, Γνῶναι τὰ δέοντα, καὶ ἐρμηνεύσαι ταῦτα·

ēligere poterimus. Duæ autem sunt propriæ et præcipuæ hominis dōtēs, quibus reliquō animantium generī antecellit, Ratiō et Ōrātiō. Hīs studiōsē et rēctē excultis, hominēs nōn solum cæterīs animālibus, vērū inter sē aliīs aliī hominibus præstant. Dīrigenda igitur sunt Studia litterarum ad hōsce duōs finēs proximōs et immediātōs, ut Ratiōnem sapientiā, seu cognitiōne Deī, nātūræ, lēgum, et virtūte excōlāmus: et Ōrātiōnis pūrē ac perspicuē rēs bonās explicantis, facultātem nobīs compārēmus.

Discipulus: Exstantne hī duo studiōrum nostrōrum finēs apud auctōrēs brevioribus verbīs dēscripti?

Præceptor: Maximē. Periclēs enim apud Thūcŷdidem breviter et rotundē nōminat, Scīre quæ oportet scīre, et ea posse ēloquī: Luciānus autem appellat rērum

goal. There are, you know, two primary and proper goods by which the human being surpasses the other animals: Reason and Language. When these two things are zealously and correctly cultivated, people not only rise superior to the other animals, but some people truly surpass other people. Therefore literary studies are to be aimed at these two nearest and immediate goals: that we cultivate our Reason by means of wisdom, that is, by coming to understand God and nature and laws, and by virtue; and that we acquire for ourselves the use of speech that explains purely and clearly good things.

Pupil: Are these goals of our studies described more succinctly in the works of the great authors?

Teacher: Certainly. Pericles in Thucydides' text briefly and accurately states, "Knowledge consists of knowing what one must and being able to

Λουκιᾶνός δὲ σύνεσιν
καὶ δύναμιν
ἐρμηνευτικὴν ἀποκαλεῖ,
τούτέστι Σοφίαν καὶ
λογιότητα.

cognitiōnem et
facultātem disertē eās
explicandī, id est,
Sapientiam et
Ēloquentiam.

*enunciate this. Lucian
gives the names
"wisdom" and
"eloquence" to
understanding and the
power to express
oneself.*

Μαθητής. τί δὲ σὺ
σοφίαν ὀνομάζεις;

Discipulus: Quid autem
vocās sapientiam?

*Pupil: What then do you
call wisdom?*

Διδάσκαλος. σοφίαν
μέν, ὡς τὰ θεῖα
γράμματα λαλεῖ,
ὀνομάζομεν τὴν
ἀληθινὴν τοῦ Θεοῦ καὶ
τῶν ἄλλων χρημάτων
ἀγαθῶν γνῶσιν,
μεμιγμένην τῇ περὶ τὸν
Θεὸν εὐσεβείᾳ ·
ἀφροσύνη δὲ τὸ μὴ
γινῶναι τὸν Θεόν, μηδὲ
πεῖθεσθαι αὐτῷ.

Præceptor: Sapientiam,
ut sacræ litteræ
loquuntur, nōmināmus
vērā nōtitiā Deī, et
aliārum rērum
bonārum, conjūctam
cum vērā pietāte ergā
Deum: Stultitiā vērō,
ignōrātiōnem Deī, et
inobædientiam ergā
Deum.

*Teacher: As Holy
Scripture says, wisdom
is what we call the true
knowledge of God and
of other good things,
mixed with piety toward
God; while folly is not
knowing God and not
obeying Him.*

Μαθητής. Τί δὲ ἡ
λογιότης ἐστί;

Discipulus: Quid autem
est ēloquentia?

*Pupil: So what is
eloquence?*

Διδάσκαλος. Τὴν
λογιότητα Πλάτων
πάνυ εὐσχημόνως
ὀρίζει, τὸ τῷ Θεῷ
κεχαρισμένα λέγειν
δύνασθαι. εἰς τοῦτο
γὰρ τὸ ἔσχατον τέλος
ἅπαντες ἄνθρωποι τὰς
πράξεις ἑαυτῶν
συντείνειν ὀφειλοῦσιν,
ὅπως Θεὸς ὁ κτίστης
ὀρθῶς ὑφ' ἡμῶν
γινώσκηταί τε καὶ
θεραπεύηται. [α' πρὸς
τοὺς Κορίνθους λ'.]
Πάντα εἰς δόξαν Θεοῦ
ποιεῖτε. Διόπερ ἐν ταῖς
ἡμετέραις περὶ τὰ

Præceptor:
Ēloquentiam gravissimē
Platō dēfinit, Deō grāta
dicere posse. Nam ad
hunc ultimum finem
omnēs hominēs suās
āctiōnēs referre dēbent,
ut Deus conditor rēctē
ā nōbīs agnōscātur et
colātur. (Ī ad Corinthiōs
X): Omnia ad glōriam
Deī facite. Quāpropter
et in studiīs nostrīs, et
in tōtius vitæ
āctiōnibus, semper in
cōspectū esse hæc
ūtilissima Rēgula dēbet:
Exōrdium rērum fac et

*Teacher: Plato very
elegantly defines
eloquence as "being
able to say things
pleasing to God." It's to
this ultimate goal that
all men ought to direct
their actions, that we
may properly recognize
and worship God our
Creator. (1 Corinthians
10): do all to the glory
of God. Therefore in all
our studies and the
actions of our entire life
we should keep this
very useful rule in view:
Make God the*

γράμματα σπουδαῖς,
καὶ ἐν πάσαις ὅλου τοῦ
βίου πράξουσιν, ἀεὶ
τοῦτον τὸν
ὠφελιμώτατον κανόνα
πρὸ ὀφθαλμῶν τίθεσθαι
δεῖ. Ἀρχὴν ἀπάντων καὶ
τέλος ποιεῖ Θεόν. ἔστω
τοιγαροῦν τέλος τῶν
πόνων τῶν ἡμετέρων ἢ
σοφὴ καὶ λόγιος
εὐσέβεια.

Μαθητής. Δέομαί σου
μοι λέγειν ἐκ τίνων
παιδειῶν ταυτὴν τὴν
σοφίαν καὶ τὴν ἐν τοῖς
λόγοις δεινότατα
μάλιστα λαβεῖν δεῖ;

Διδάσκαλος. Τὴν
σοφίαν ἢ τὸ γνῶναι τὰ
δέοντα τοῖς ἀνθρώποις
ἐξεργάζονται ἢ
Θεολογία, καὶ ἡ
Φιλοσοφία, ἥ τὴν
γνώσιν τῶν νόμων, ἢ
τῶν πραγμάτων περὶ
τῶν ἡθῶν, καὶ τὰς
ἱστορίας τὰ
παραδείγματα τῶν
νόμων παρεχούσας, καὶ
τὴν τῶν φυσικῶν
γνώσιν, καὶ τὰ
μαθήματα
συλλαμβάνομεν.

Μαθητής. πρὸς δὲ τὸ
τῶν ἄλλων λόγων
συνιέναι, καὶ πρὸς τὸ
τὸν ἡμέτερον ὀρθῶς
μορφῶσαι, τί μάλιστα
ἀναγκαῖόν ἐστι;

finem Deum. Sit igitur
finis studiōrum
nostrōrum, Sapiēns et
ēloquēns pietās.

Discipulus: Dīc quāesō,
ex quibus doctrīnīs
Sapientia illa et
Ēloquentia potissimum
petenda sit?

Præceptor: Sapientiā
seu rēctō jūdiciō dē
rēbus cognitiōne
dignissimīs, mentem
hominis instruunt
Theologia et
Philosophia, quæ
scientiam lēgum seu
præceptōrum dē
mōribus; Historiās, quæ
exempla lēgum
suppeditant,
cognitiōnem nātūrālium
rērum, et Mathēmata
complectimur.

Discipulus: Ad
ōrātiōnem aliōrum
intelligendam, et ad
nostram rēctē
fōrmandam, quid
præcipuē requiritur?

*beginning and the end
of things. Therefore let
the goal of our studies
be wise and eloquent
piety.*

*Pupil: Please tell me
from what studies that
wisdom and eloquence
are most to be sought.*

*Teacher: Through
wisdom or correct
thinking about things
that most deserve to be
learned, Theology and
Philosophy instruct
man's mind: the latter
teaches a knowledge of
laws, or of matters
concerning ethics; and
we include as well
histories that supply
examples of the laws,
and the knowledge of
physical phenomena,
and mathematics.*

*What is expecially
necessary in order that
we can understand
other people's speech
and that we may
develop our own
appropriately?*

Διδάσκαλος. τὸν λόγον
τὸν ἐν τοῖς τῶν σοφῶν
καὶ τῶν δεινῶν λέγειν
γράμμασιν ἱεροῖς καὶ
ἀνιέροις, χρηστῶς
γινῶναι διδάσκουσιν αἱ
τοῦ λέγειν τέχναι,
μάλιστα δὲ πασῶν ἡ
Γραμματικὴ ἡ Ῥωμαϊκὴ,
καὶ Ἑλληνικὴ, καὶ
Ἑβραϊκὴ. Τούτων μὲν
τῶν γλωττῶν μνημείοις
ἐπειδὴ αἱ ἐξαίρετοι τῶν
τεχνῶν, καὶ αἱ ἱστορίαι
συλλαμβάνονται, ἡ
αὐτῶν γνώσις ὥσπερ
θύρα καὶ κλείς τι
τυγχάνει οὖσα, ἥ πρὸς
τὴν τῶν παιδείων
ἐπιστήμην ἡ πρόσοδος
ἀνοίγεται. πρὸς δὲ τὸ
τὸν ἡμέτερον λόγον
καλῶς μορφοῦν, χωρὶς
τῶν τοῦ λέγειν τεχνῶν
καὶ φύσις ἐπιτηδεῖα,
καὶ τῶν συγγραφέων
ἐλλογίμων ἀνάγνωσίς
τε καὶ μῖμησης, καὶ τοῦ
λέγειν καὶ γράφειν
ἄσκησις συνεχῆς,
μάλιστα ἀναγκαῖα ἐστί.

Μαθητής. ἐπειδὴ περ δὲ
τὰ τῶν τοῦ λέγειν
τεχνῶν παραγγέλματα
οὐ τέλος τῆς ἡμετέρας
περὶ γράμματα σπουδῆς
ἐστίν, ἀλλ' ὄργανα
μόνον, ὧν ἐν ταῖς
μεγίσταις τέχναις, ταῖς
τὰς τῆς σοφίας καὶ τῆς
λογιότητος πηγὰς
συλλαβούσαις, καὶ τὸν
βίον ἀνθρώπινον

Præceptor: Ōrātiōnem
in sapientium et
ēloquentium auctōrum
scrīptīs, sacrīs et
profānīs, rēctē
intelligere docent Artēs
dīcendī, Grammaticæ in
primīs linguæ Latīnæ et
Græcæ et Hebrææ.
Quārum linguārum
monumentīs cum
præcipuæ artēs et
historiæ contineantur,
cognitiō eārum velut
jānuā et clāvis est, quā
ad doctrīnārum
scientiam aditus
aperitur. Ad nostram
vērō ōrātiōnem rēctē
fōrmandam, præter
dīcendī artēs, nātūra
idōnea, et scrīptōrum
ēloquentium lēctiō
atque imitātiō, et
dīcendī ac scrībendī
exercitātiō assidua
inprimīs necessāria est.

Discipulus: Cum autem
dīcendī artium
præcepta nōn finis
studiōrum nostrōrum
sint, sed instrūmenta
tantummodo, quibus in
summīs illīs artibus,
quæ sapientiæ et
ēloquentiæ fontēs
continent et vitam
hūmānam gubernant ac
tuentur, nōbīs opus est,

*Teacher: The language
arts, especially the
grammars of Latin,
Greek, and Hebrew,
teach us how rightly to
understand the
writings, both sacred
and secular, of wise and
eloquent authors. Since
valuable skills and data
are contained in the
texts written in these
languages, a knowledge
of them is as it were the
door and the key by
which the path to the
learning of the arts is
laid open. When it
comes to the
acquisition of skill in
our own writing, in
addition to the study of
the language arts, a
suitable nature and the
reading and imitation of
eloquent writers along
with constant practice
in speaking and writing
are absolutely essential.*

*Pupil: But what we
learn from the language
arts isn't the end of our
studies. Rather, from
them we acquire tools
that we need for those
supreme subjects, those
that contain the sources
of wisdom and
eloquence and that
govern and preserve
human life. That's what*

κυβερνώσαις καὶ
διασωζούσαις, ἡμῖν
προσδεῖ, ὥσπερ σέ ποτε
ἐν τῷ διδάσκειν
διαλεγόμενον
μέμνημαι, παρά σου
πυθέσθαι ἐπιθυμῶ,
πόσον χρόνον περὶ
ταύτας τέχνας
διατρίβειν δεῖ;

Διδάσκαλος. Καλῶς με
ὑπέμνησας, ὦ νεανίσκε.
οὐ μὲν γὰρ πρέπει ὅλον
τὸν βίον ἐν τῷ
παρασκευάζειν τὸ τῆς
διαλεκτικῆς καὶ
ῥητορικῆς ὄργανον,
κατατρίβειν, ἀλλὰ τοὺς
μεμαθηκότας τὰ
παραγγέλματα πρὸς τὸ
καλῶς φρονεῖν καὶ
λέγειν ἀναγκαῖα ὄντα
(ἃ μὲν ἐάν γε δὴ
φιλομαθεῖ νεανίσκῳ
πιστὸν καθηγητὴν ἔχειν
συμβαίνει ἐντὸς ἔτους
διδαχθῆναι ῥαδίως οἷά
τ' ἐστί), ταχέως πρὸς
τὸ κράτιστον τῶν
τεχνῶν τῶν τὴν
σύνεσιν ἐχουσῶν
βαδίζειν, καὶ τὴν τῶν
παραγγελημάτων
ἄσκησιν προστιθέναι
δεῖ.

Μαθητής. τοιγαροῦν
ὥσπερ ἐν ταῖς ἄλλαις
τῶν τεχνῶν μηχανικῶν,
οὕτω καὶ ἐν ταῖς περὶ
τὰ γράμματα σπουδαῖς,
νομίζεις τὴν χρῆσιν καὶ
ἄσκησιν τεχνικοὺς

ut tē aliquandō inter
docendum disserere
meminī, ex tē scīre
cupiō, quantum
temporis artibus istīs
tribuendum sit?

Præceptor: Rēctē mē
monēs, adolēscēns.
Nōn enim tōta ætās in
dialecticæ et rhētoricæ
īnstrūmentō
comparandō assūmī
dēbet. Sed cognitīs
præceptīs ad rēctē dē
rēbus jūdīcandum et
dīcendum necessāriīs,
quæ sī fidēlis
mōnstrātor studiōsō
adolēscētī contingat,
intrā ūnum annum
percipī et cognōscī
facile possunt, statim
ad summās artium, quæ
rērum doctrīnam
continent,
prōgrediendum, et
exercitātiō
præceptōrum
adjungenda est.

Discipulus: Ergō ut in
cēterīs artibus
mēchanicīs, ita in
studiīs doctrīnārum,
jūdīcās artificēs quī
faciat, solum ūsum
esse?

*I remember you saying
once while teaching. So
I want you to tell me
how much time is
required to learn those
skills.*

*Teacher: You do well to
remind me, my boy.
One ought not to spend
one's whole life in
acquiring the ability to
use dialectic and
rhetoric. But when the
necessary lessons on
how to assess and
speak about things are
learned these can easily
be grasped and learned
– within the space of
one year, provided that
a young person eager
to learn meets with a
trusty instructor – then
one must proceed at
once to the highest of
the arts that comprise
learning, and to this
must be appended the
practicing of the
lessons.*

*Pupil: So then do you
consider that in literary
studies, as is the case
in the technological
arts, it is use alone that
makes people skilled in
them.*

ἐξεργάζεσθαι;

Διδάσκαλος. μάλιστα, ἄλλως τε ἂν φύσις οὐκ ἄμουςος, καὶ διδάσκαλος χρήσιμος ἢ κυβερνήτης πιστός, καὶ τῆς ἀσκήσεως ἔμπειρος παραγένηται.

Præceptor: Maximē, præsertim sī nātūra idōnea, sī magister bonī jūdiciī, seu gubernātor exercitātiōnis ūsū perītus et fidēlis accēdat.

Teacher: Yes, that is certainly the case, especially if one is naturally talented, if he has a wise teacher or trainer who is trusty and skilled in the practice of the art.

Μαθητής. τοῦ τῆς περὶ τὰ γράμματα σπουδῆς τέλους δηλωθέντος, ὃ μὲν τὴν σοφὴν καὶ ἐλλόγιμον εὐσέβειαν εἶναι ἔλεξας, τί πρὸς τούτοις ποιητέον;

Discipulus: Cōstitutō igitur fine studiōrum, quem sapientem et ēloquentem pietātem esse dīxistī, quid porrō agendum est?

Pupil: So when the goal of one's studies has been determined – and you have said that that goal consists of wise and eloquent religiosity – what must be done next?

Διδάσκαλος. πρῶτον μὲν κατὰ τάξιν νόμιμον ἦν καθηγήτης πιστός καὶ τῆς ἐμπειρίας τετυχηκῶς δείξει, δεῖ τὰς τέχνας τὰς τῷ βίῳ χρήσιμους μαθεῖν, καὶ ὥς διὰ κλίμακος, ἀπὸ τῶν κάτω ἐπὶ τὰς ἄνω μεταβαίνειν.

Præceptor: Prīmum ordine certō, quem fidus et ūsū perītus præceptor mōnstrābit, artēs vītæ necessāriæ discendæ, et velut gradūs scālārum ab inferiōribus ad superiōrēs trānseundum est.

Teacher: First, the arts necessary to life must be learned in a fixed order that the trusty and practiced teacher will show; one must proceed through them from lower to higher, as though ascending a flight of stairs.

Μαθητής. ἴσως οἱ πάλοι σοφοὶ τούτου ἔνεκα τοὺς τίτλους ἐν ταῖς Σχολαῖς διέταξαν; καὶ αὐτὰς τὰς τέχνας διένειμαν, ἵνα δηλαδὴ ἐκάστας ὥσπερ εἰς τάξεις κοσμίους διηρημένας, ἐφεξῆς καὶ εὐκαίρως μανθάνειν ῥᾶον οἱ νεώτεροι δυνηθῶσι.

Discipulus: Fortasse eō cōsiliō sapiēns antīquitās gradūs in scholīs instituit et artēs ipsās distīnxit, ut videlicet singulās velut in classēs suō locō distribūtās, ordine et tempore conveniente, facilius et rēctius percipere juvenīlis ætās possit.

Pupil: So do you suppose that wise antiquity established grades in schools and marked out the arts themselves, in order that youth be able to understand more easily and more correctly the single subjects set out as it were in classes, each in its own place and in a convenient order and time?

Διδάσκαλος. Καλῶς σὺ μὲν φρονεῖς, ἀδύνατον γὰρ κατὰ Ξενοφῶντα πολλὰ τεχνῶμενον ἄνθρωπον ταῦτα καλῶς ποιεῖν. καὶ σοφὸς πάνυ ὁ τοῦ Πλάτωνος νόμος, ὃς ἕκαστον τῶν πολιτῶν μίαν τέχνην μόνον μαθεῖν, καὶ ἄλλους διδάσκειν κελεύων. ἦν τινα οὖν τέχνην οἱ νεᾶνίσκοι κατὰ τὸ πρόσταγμα τοῦ παιδαγωγοῦ μαυθάνειν προαιρήσονται, ταύτην ἀπ' ἀρχῆς ἐξ ἑνὸς βιβλίου μόνον, τοῦ μεθοδικῶς τὴν τῆς τέχνης περιοχὴν εἰς ῥητοὺς τόπους μεριζομένην δηλοῦντος, μαθέτωσαν, μηδὲ ἐν τῷ μεταξὺ χρόνῳ ἄλλα τῆς αὐτῆς ὑποθέσεως βιβλία εἰσοράτωσαν, πρὶν αὐτὸ εἰς ἀκριβῆ μνήμην τιθῶσι.

Μαθητής. ὅσα περὶ τοῦ τὰς τῶν τεχνῶν περιοχὰς καὶ κεφάλαια ἐξ ἑνὸς μόνου βιβλίου πεπαιδευμένως γεγραμμένου μαθεῖν διελέχθης, ταῦτα παντάπασιν ἐπαληθεύω. νῦν δὲ τί ἐν τῶν εὐδοκίμων συγγραμμάτων ἀναγνώσει ποιητέον ἐστὶ, παρὰ σου πυθέσθαι ἐπιθυμῶ.

Præceptor: Rēctē sentīs. Nam impossibile est ut quis multa simul faciat et eadem rēctē, ut vērissimē Xenophōn dīxit. Et sapientissima lēx est Platōnis, quæ ūnumquemque cīvem, ūnam tantummodo artem discere et profitērī jubet. Quārē quamcumque artem adolēscentēs dē cōnsiliō præceptōris discere īnstituent, eam initiō ex ūnicō tantum libellō, quī ērudītā methodō summam artis in locōs certōs distribūtā explicet cognōscant: nec aliōs intereā ejusdem argūmentī libellōs in manūs sūmant, priusquam illum ēdidicerint.

Discipulus: Quæ dē summīs artium ex ūnicō tantum libellō methodicē cōnscrip̄tō, discendīs asseruistī, illa mihi omnia probantur. Nunc porrō quid mihi in lēctiōne bonōrum auctōrum præcipuē agendum sit ex tē audīre cupiō.

Teacher: Oh, that's very well observed! It's quite impossible, you know, for anyone to do many things at the same time and do them properly, as Xenophon so correctly stated. And that law of Plato was a very wise one that bid each citizen learn and profess one art and one art only. Consequently, whatever art young people will undertake to learn in accordance with the teacher's plan should be learned by them at first out of one textbook only, a book that can explain in a learned way the entire art laid out in orderly increments. The students should not take up other textbooks on the same subject in the meantime, before they have committed that one to memory.

Pupil: I very much like what you say about learning the main points of the arts from one single textbook only, in an orderly fashion. Now I want to hear from you more: please tell me what I should do especially in the reading of good authors.

Διδάσκαλος. ἐν τῷ τὰ
συγγράμματα χρηστῶς
ἀναγνῶναι [ὥς περὶ τῆς
σπουδαίας ἀκροάσεως,
καὶ τῆς οἰκείας
ἐπαναλήψεως, ἥς
οὐδαμῶς ἀμελητέον,
οὐκ εἰπεῖν] μέγα
συμφέρει κοινούς
τόπους διὰ τάξεως
διανενεμημένους ἔχειν,
πρὸς οὓς ἅπαντα, τὰ ἐν
τῇ συγγραφῇ
ἀναγνώσει τῷ ἀγαθῷ
ὑπερέχοντα καὶ
ἀξιομνημόνευτα
ἅπαντᾷ, δεῖ
παρασημειοῦν, καὶ
ὥσπερ εἰς ῥητὴν τάξιν
διανέμειν.

Μαθητής. ἀλλὰ ταύτη
τῇ παραινέσει σου περὶ
τοῦ ἀθροῖσαι κοινούς
τόπους ἐν βιβλίῳ τὸ τοῦ
Πλάτωνος ἐν Φαίδρῳ
ἐναντιοῦσθαι δοκεῖ,
δηλοῦν ὅτι τὰ
γράμματα λήθην καὶ
ῥᾶθυμίαν μᾶλλον ἢ
μνήμην καὶ διδαχὴν ἐν
τῶν μαθόντων ψυχῇ
παρέχει. μέμνημαι καί
σε ταύτην τὴν γνώμην
πολλάκις διὰ στόματος
ἔχοντα, τοσοῦτον
ἕκαστος εἰδέναι οἰέσθω
οὐχ ὅσον ἐν τοῖς
βιβλίοις γεγραμμένον
φυλάττει ἀλλ' ὅσον περ
εἰς ἀκρίβη μνήμην
ἔθηκε, καὶ ὅταν τὸ
πρᾶγμα καὶ χρῆσις
ἀπαιτεῖ, πρόχειρον

Præceptor: In lēctiōne
auctōrum (ut dē
diligentī auscultātiōne
et prīvātā repetitiōne,
quæ nullō modō
negligenda est, nihil
dīcam) ūtilissimum est,
locōs commūnēs certō
ōrdine distribūtōs
habēre, ad quōs omnia
quæ in lēctiōne
auctōrum īnsignia et
cognitiōne digna
occurrunt, annotentur;
et velut in classēs
certās dīgerantur.

Discipulus: Sed huic
admonitiōnī dē
colligendis in certum
librum locīs
commūnibus dictum
Platōnis in Phædrō
refrāgārī vidētur, quod
monet, litterās et
scrīpta obliuīōnī et
dēsidiæ magis
occāsiōnem, quam
memoriæ et doctrīnæ
præsidium adferre.
Meminī etiam tē crēbrīs
ūsūrpāre sermōnibus
hanc sententiam:
Tantum ūnusquisque sē
scīre exīstimet, nōn
quantum in librīs
scrīptum adservat, sed
quantum memoriā
fidēliter tenet, et ubi
rēs ac ūsus postulat,

Teacher: When it comes
to reading the authors –
and here I'm not going
to speak about careful
listening and then
going over one's notes
when alone, a practice
which is in no way to be
neglected – it is most
useful to have
commonplaces laid out
in a predetermined
order. Under these one
must note down all
those items that one
finds excellent and
worth remembering
when one is reading the
authors; these then
should be arranged
under fixed rubrics.

Pupil: But what Plato
said in the Phaedrus
seems to contradict this
advice of yours about
gathering
commonplaces together
into a book. Plato says
that writing and letters
offer a greater
opportunity for
forgetfulness and
laziness rather than
function as a safeguard
for memory and
learning. I remember
too that you frequently
add this remark to your
speeches: "Let each
person judge that he
knows – really knows –
what he holds securely
in his memory and what
he can have ready when

ἔχειν.

Διδάσκαλος. ταῦτα μέν, ὡς λέγεις, οὕτως ἔχει, ἀλλ' ὅμως ὅσοι ἀποκρίνομαι, ἔχων τυγχάνω. καίπερ ὅσα μὲν ἕκαστος μεμνήσθαι, καὶ εἰδέναι ἐθέλει, οὐκ εἰς τὰ χαρτία ἀλλ' εἰς τὴν ψυχὴν ἐγγραφεῖναι δεῖ, ὅμως οὗτοι οἱ μηνῦται καὶ θησαυροὶ τῶν κοινῶν τόπων, πρὸς τὸ μνημονεύειν ὅσα πρότερον ἀνέγνωμεν ἢ ἐμάθομεν, μέγα ὠφελοῦσι καὶ ὡς εὐπορώτατον ταμεῖόν ἐστιν, ἐξ οὗ περισσῶς βέλτιστα πράγματα καὶ γνώμας καὶ ὁμοιότητας καὶ ἱστορίας καὶ τὰ ἄλλα τὰ τοιαῦτα, ὅτε περὶ τινος λόγους ποιεῖσθαι ἢ γράφειν δεῖ, προχειρίζεσθαι φιλομαθεῖς τῶν νεανίσκων δυνήσονται.

Μαθητής. περὶ τῆς μνήμης οὖν ἦν Πλούταρχος τῆς παιδείας ταμεῖον ὀνομάζει, τί εἰδέναι προσήκει;

Διδάσκαλος. Ἄριστος φύλαξ καὶ θησαυρὸς τῆς παιδείας ἡ μνήμη ἐστίν. ἐν δὲ τῷ

prōmptum habet.

Præceptor: Vēra quidem sunt, quæ dīcis: sed tamen habeō, quod respondeam. Etsī illa quæ quis meminisse et scīre cupit, nōn chartīs sed animō īnscrībere dēbet. Tamen hī indicēs et thēsaurī locōrum ad recordātiōnem eōrum, quæ antea lēgimus aut didicimus, plūrimum prōsunt, et velut īnstrūctum penu sunt, ex quō cōpiam optimārum rērum, sentiārum, similitudinum, historiārum, et hujus generis alia cum dē rē aliquā dīcendum aut scrībendum est, dēprōmere studiōsī adolēscentēs possunt.

Discipulus: Quid igitur dē memoriā, quam ēruditiōnis prōmptuārium Plutarchus nōminat, sciendum est?

Præceptor: Præcipuus cūstōs et thēsaurus ēruditiōnis est Memoria, cui

circumstances demand, not what he saves written down in books."

Teacher: Well, you're quite right about this, but I have an answer to make. Those things that a person wants really to know and to memorize, he shouldn't write down on paper, but in his mind. All the same, these lists and treasures of commonplaces really are very useful for recalling things that we read or learned before; they are just like a well-stocked pantry from which studious young people can bring out an abundance of the best things, proverbs, comparisons, stories, and other things like these when one has to speak or write about something.

Pupil: Well then, what should one know about the memory? Plutarch calls it the cupboard of erudition.

Teacher: Memory is learning's special guardian and treasure-house. Every

ἐπικοσμήσαι ταύτην
καὶ τῷ συνεχεῖ τοῦ
ἐκμαθεῖν πόνῳ αὐτὴν
στηρίξαι, ἐκάστας
ἡμέρας οἱ περὶ
φιλοσοφίαν ὄντες
ῥητὸν χρόνον
διατρίβειν ὀφειλοῦσιν.

excolendæ et assiduō
ēdiscendī labōre
fōrmandæ, singulis
diēbus certum tempus
tribuere singulī studiōsī
dēbēbunt.

*student will do best to
allot every day a certain
time to cultivating and
developing the memory
by the constant work of
learning by heart.*

Μαθητής. περὶ δὲ τῆς
τοῦ μνημονεύειν
τέχνης, περὶ ἧς
Σιμωνίδην τὸν Κεῖον
καὶ ὕστερον ἄλλους
τινὰς παραγγέλματα
παραδεδωκέναι ἀκούω,
τί λέγεις;

Discipulus: Dē arte
autem memoriæ, dē
quā Simōnidem Chīum,
et postea aliōs
nōnnūllōs certa
quædam præcepta
trādidisse audiō, quid
dicis?

*Pupil: What can you tell
me about the science of
memory, about which
I'm told that Simonides
of Chios and after him
quite a few others have
handed down certain
rules?*

Διδάσκαλος. εἰ καὶ
ὁμολογεῖται τὴν μνήμην
βοηθῆναι τῇ διαίτᾳ, καὶ
τῇ σώματος εὐεξίᾳ καὶ
τόπῳ ἀσφύῳ, καὶ
χρόνῳ ἑωθινῷ, καὶ
σημείοις ῥητοῖς · ὅμως
βελτίστη καὶ
ἀκριβεστάτη τῆς
μνήμης τέχνη ἐστίν, τὸ
πολλὰ καθ' ἡμέραν
ἐκμαθεῖν, καὶ ταῦτα
συνεχῶς ἐξ ἀρχῆς
ἀναλαβεῖν, καὶ ἅμα
χρηῆσθαι πρὸς τὸν βίον.
ἐὰν γὰρ τῆς μνήμης
ἀμελῶσιν οἱ μαθόντες,
καὶ ἀργία ἢ σχολῇ ἢ
ῥᾶθυμία ἢ τρυφαίς
αὐτὴν ἐκνευρίσωσιν,
οὐχ ἥττον κενὸς καὶ
μάταιος ὁ τοῦ μαθεῖν
πόνος ἔσται ἢ ἐὰν εἰς
ὑδωρ γράφωσιν, ἢ εἰς
ψάμμον σπείρωσιν.
διόπερ ἐν τῶν πρώτων

Præceptor: Etsī juvārī
memoriam diætā, et
bonā valētūdine, et locō
silentī, et tempore
mātūtīnō, et notīs
certīs, cōstat. tamen
ars memoriæ omnium
optima et certissima
est, multa assiduē
ēdiscere, et mandāta
memoriæ sæpe
repetere, ac ad ūsum
trānsferre. Sī enim
memoriam negligent
discentēs, et ōtiō,
dēsidiā, torpōre aut
dēliciīs ēnervārī sinent,
nōn minus inānis et
supervacāneus discendī
labor erit quam sī in
aquā intereā scrīberent
aut harēnæ sēmina
mandārent. quārē
ūnum ex præcipuīs et
maximē necessāriīs
studiōrum partibus esse

*Teacher: Everybody
knows that the memory
is helped by diet, good
health, a quiet place,
morning hours, and
clear notes. Still, the
best and most reliable
rule for cultivating
one's memory is to be
very steady about
learning a lot of things
by heart and going over
often the materials that
have been committed to
memory, and then to
make use of them. If
some should neglect
the memory when they
are learning, and allow
it to be weakened by
idleness, laziness, sloth
or hobbies, then the
labor they put into
learning will be vain
and wasted, just like
trying to write on water*

καὶ πάνυ ἀναγκαίῳ
μερῶν τοῦ περὶ τὰ
γράμματα σπουδάζειν
εἶναι νόμιζε τὴν τῆς
μνήμης συνεχῆ καὶ
συχνὴν ἄσκησιν, καὶ
τὸν τοῦ πολλὰ
ἐκμανθάνειν πόνον.
μετὰ δὲ τὴν τῆς μνήμης
ἐργασίαν, ἣν μάλιστα
τῆς συνέσεως φύλακα
εἶναι ἔφη, πολὺ
πρῶτον καὶ παντάπασιν
ἀναγκαῖον τῆς
ἀληθινῆς παιδείας
ὄργανόν ἐστιν, ἡ
σπουδαία καὶ συνεχῆς
τοῦ γράφειν ἄσκησις,
πρὸς μίμησιν καὶ ἰδέαν
τῶν σοφῶν καὶ
φανερῶς καὶ
ἐπιχαρίτως λεγόντων
διαπεπονημένη. ὥσπερ
οὖν ὁ Ἀπελλῆς, ὁσάκις
οὐδὲν τῆς ἑαυτοῦ
τέχνης ἐξειργάσατο, ὡς
τὴν τῆς ἡμέρας
ἀποβολὴν πενθῶν,
λέγειν εἴωθε, σήμερον
οὐδεμίαν γραμμὴν
ἤγαγον· οὕτως οἱ
σπουδαῖοι τῶν
νεανίσκων οὐδεμίαν
ἡμέραν ἐάσωσι
παρελθεῖν, ἐν ᾗ οὐκ
ἐπιστολήν, ἢ λόγου
μέρος, ἢ ὥδ᾽ τινος
συντιθέασι. πρὸς
ταύτην τὴν γραφικὴν
ἄσκησιν ἐὰν τὰ
ὠφελιμώτατα τοῦ
παρασκευάσαι τε καὶ
στηρίξαι τὴν παιδείαν
ὄργανα, ἡγουν αἱ

statuās, frequentem et
assiduam memoriæ
exercitātiōnem et multa
ēdiscendī labōrem. Post
cultūram memoriæ,
quam dīxī potissimum
rērum cognitiōnis seu
sapientiæ cūstōdem
esse, præcipuum et
maximē necessārium
vēræ et solidæ
ēruditiōnis
īnstrūmentum, est stilī
exercitātiō dīligēns et
assidua, ad imitātiōnem
ac fōrmam eōrum, quī
prūdenter et perspicuē
et ēleganter locūtī sunt,
dīrēcta. Ut igitur
Apellēs, quotiēs nūllum
suæ artis opus fēcisset,
velut dēplōrāns
jactūram diēi, dīcere
solēbat, “Nūllam hodiē
līneam dūxī!” Ita
studiōsī adolēscentēs
nūllam diem ēlābī
sinant, in quā nōn vel
epistolam vel ōrātiōnis
partem vel versūs
aliquot connectant. Ad
hanc stilī
exercitātiōnem sī
ūtilissima parandæ et
cōfirmandæ doctrīnæ
īnstrūmenta, vidēlicet
repetitiōnēs et exāmina,
item disputātiōnēs et
dēclāmātiōnēs
scholasticæ
accesserint, nōn
dubium est quīn Deō
fortūnante labōrēs
nostrōs, rēctē jūdicandī

*or planting seed in the
sand. That's why you
should establish as one
of the special and most
necessary parts of your
studies the frequent
and industrious
exercising of the
memory and the labor
of learning many things
by heart. After the
cultivation of the
memory – which I have
said is the most potent
guardian of the
knowledge of things
(that is, wisdom) and
the most necessary tool
of true and sound
learning – is the
industrious and
frequent practice of
writing compositions,
focussed upon the
imitation and style of
those who have spoken
carefully, clearly, and
tastefully. It's like the
statement made by
Apelles. Whenever he
had not completed any
work of art, he was
accustomed to state, "I
have drawn no line
today!" It was as
though he were
lamenting the loss of
the day. So let studious
young people allow no
day to slip away in
which they have
composed no letter or
portion of a discourse
or a few verses. If those*

ἐπαναλήψεις καὶ
 ἐξετάσεις, ἔτι δὲ αἱ
 διαλέξεις καὶ μελέται
 σχολαστικαὶ
 προσέλθωσιν, οὐκ
 ἔστιν ὅπως οὐ (τοῦ
 Θεοῦ τὸν πόνον ἡμῶν
 εὐλογοῦντος) ἡ σύνεσις
 καὶ ἡ τοῦ λέγειν καὶ
 γράφειν δύναμις, ἣν ἐν
 ἀρχῇ τοῦ λόγου τοῦ
 ἡμετέρου τέλος τῶν
 ἔργων ἡμῶν εἶναι
 ἐλέξαμεν, ἀκολουθήσει.
 Ἐκ πάντων δὲ τῶν
 εἰρημένων ῥαδίως
 καταμαθεῖν ἔστιν, ὅτι
 οὐ φιλομαθὴς
 σχολαστικός ἐστιν,
 ὅστις ἀλόγως καὶ
 ἀτάκτως περὶ τὰ
 γράμματα σπουδάζει,
 καὶ καθ' ἡμέραν πάσας
 ἐν Σχολῇ ἀναγνώσεις
 ἀκρίτως ἀκροᾶται, καὶ
 πάντα τῶν καθηγητῶν
 ῥήματα συρράπτει καὶ
 ῥαψωδίας πολλὰς
 σελίδας ἀναγινώσκει
 καὶ διὰ πολλῶν
 συγγραφέων πλανᾶται·
 ἀλλ' ὅς τὸ πρῶτον τὸ
 τέλος καὶ τὸν σκόπον
 εἰς ὃν περὶ τὰ
 γράμματα σπουδῇν
 συντείνειν δεῖ, συνετῶς
 προορᾷ, εἵτα δὲ τὰ πρὸς
 τὸ ἐπιτυχάνειν τούτου
 τοῦ τέλους ἀναγκαῖα
 νουνεχόντως
 προαιρεῖται, μετὰ
 ταῦτα δὲ ἐν τῷ ταῦτα
 παρασκευάζειν καὶ
 φυλάττειν ἐνθύμησιν,

et dīcendī ac scrībendī
 facultās, quam initiō
 hujus sermōnis nostrī
 finem studiōrum
 nostrōrum esse
 dīximus, secūtūra sit.

Ex omnibus autem, quæ
 dicta sunt, facile vidēs,
 quod dīligēns
 scholasticus nōn sit, quī
 in studiīs sine certā
 ratiōne et ōrdine
 vagātur, quī omnēs in
 scholā lēctiōnēs
 quotīdiē sine jūdiciō
 audit, omnia dictāta
 excipit, et rhapsōdiās
 prōlixās coacervat, vel
 quotīdiē magnum
 numerum pāginārum
 perlegit, et per multōs
 ac variōs auctōrēs
 grassātur. Sed quī
 prīmum finem et mētā
 ad quam dīrigenda sint
 studia prūdenter
 prōspicit, deinde media,
 ad finem illum
 assequendum
 necessāria, rēctē ēligit;
 postea, in mediīs illis
 parandīs et tuendīs
 præstat intentiōnem
 animī, cūram,
 vigilantiam,

most useful tools of
 preparing and
 strengthening what one
 has learned – by that I
 mean study sessions
 and quizzes – and in
 addition debates and
 speeches presented in
 the classroom be at
 one's disposal, then
 there is no doubt but
 that (with God's help)
 we shall attain what we
 said at the beginning of
 our talk is the goal of
 our studies: the ability
 to exercise judgment,
 speak and write
 correctly. From all
 that's been said it's
 easy to see that the
 industrious student is
 not the one who
 wanders about in his
 studies without a
 definite plan and
 arrangement, who
 listens without
 attention to all the
 lectures he hears at
 school and piles up
 luxuriant rhapsodies, or
 who reads through a
 huge number of pages
 every day and prowls
 around in many
 assorted authors. No,
 the industrious student
 is the one who keeps
 his eyes on the primary
 end and goal toward
 which studies are
 supposed to be
 directed, and then he

καὶ σπουδὴν, καὶ μελέτην, καὶ συνέχειαν, καὶ πόνον ὑπομένει. ἀλλ' ἐξαρκούντως νῦν εἴρηται περὶ τούτων. ἐγὼ μὲν ὅσα τοῦ ὀρθῶς μανθάνειν καὶ εὐθύνειν τὴν περὶ τὰ γράμματα σπουδὴν ἅμα μὲν παρὰ ἀνδρῶν τῆς παιδείας ἀληθῶς τετυχηκότων, παραδοθέντα μέμνημαι, ἅμα δὲ ἰδίᾳ ἐμπειρίᾳ καὶ συνεχεῖ τοῦ μαθεῖν χρήσει γνωσθέντα ἔσχηκα, τούτων σοι ἀσμένως καὶ πιστῶς μετέδωκα. τῷ δὲ Θεῷ εὐχομαι, ταῦτά σε τὰ μέγιστα ὠφελῆσαι ποιεῖν.

assiduitatem et laborem. Sed de his quidem hactenus. Ego quae de ratione discendi et studiis recte instituendis partim a doctissimis viris tradita esse meminī, partim propriā experiētiā, et assiduō ūsū discendi cognita habuī, ea tibi libenter et fideliter impertivī, quae ut tibi magnō ūsuī sint, Deum totō pectore precor.

correctly selects the means necessary to attain that end. Afterwards, he displays in the acquisition and maintenance of these means a focus of mind, concern, vigilance, constancy and effort. But enough of these matters. These points about the correct method of learning and undertaking one's studies I remember to have been in part handed down by very learned men, in part I have acquired them by my own experience and constant use in teaching. These I hand on to you gladly and confidently. And I pray God with all my heart that they may be of great benefit to you.

Μαθητής. ὅσα σύ, ὦ διδάσκαλε κράτιστε, περὶ μὲν τοῦ τέλους τῆς ἐν τοῖς γράμμασι σπουδῆς, καὶ περὶ τῆς τοῦ μανθάνειν τάξεως, καὶ περὶ τοῦ τὰ κεφάλαια τῶν τεχνῶν ἐξ ἐνὸς βιβλίου, μεθοδικῶς γεγραμμένου, μαθεῖν, καὶ τοῦ κοινοῦς τόπους συλλέγειν, καὶ περὶ τοῦ τὴν μνήμην ἀσκῆσαι, καὶ περὶ τῆς ἀσκήσεως γραφικῆς, καὶ περὶ τῶν ἐπανελήψεων καὶ

Discipulus: Quae tū, praestantissime praceptor, de fine studiorum nostrorum, de ordine certō discendi, de summīs artium ex unō aliquō libellō methodicē scriptō discendis, de colligendis locīs communibus, de excolendā memoriā, de exercitātiōne stilī, de repetitiōnibus et examinibus, item de disputatiōnibus et declāmātiōnibus

Pupil: O my most respected professor! I've heard with great pleasure all you've so wisely and honestly told me, about the goal of our studies, about the fixed order of learning, about learning the main points of the arts from one textbook in a methodical fashion, about the gathering together of commonplaces, about developing the memory, about the practice of

ἐξετάσεων, ἔτι καὶ πρὸς
τούτοις περὶ τῶν
διαλέξεων καὶ μελετῶν
σχολαστικῶν,
νουνεχόντως καὶ
εὐσχημόνως διελέχθης·
ταῦτα οὕτως ἡδέως
ἀκήκοα, ὥστε ἐλπίζω
ἐκεῖνα μὴ μόνον ἐμοί,
ἀλλὰ καὶ πλείστοις
ἄλλοις οἷς τούτων
μεταδοῦναι μέλλω,
μάλιστα συνοίσειν.
ἐπιστάμενος δὲ ὅτι
διδασκάλοις τοῖς τῆς
σοφίας ἀληθινῆς
κοινωνήσασι,
ἰσόρροπος τιμὴ καὶ
μισθὸς οὐκ ἂν γένοιτο,
τὸν Θεὸν τὸν παντὸς
ἀγαθοῦ καὶ παιδείας
σωτηρίου αἵτιον ὄντα,
ὥς δύναμαι μάλιστα
ἱκετεύω, σοι ἀξίαν
χάριν, ὣν εὖ πέπονθα
ὑπὸ σου, ἀποδοῦναι,
καὶ τοὺς πόνους ἡμῶν
εὐθύνειν καὶ βοηθεῖν
καὶ πάντας ἡμᾶς
διδάσκειν τε καὶ
κυβερνᾶν, ἵνα τῷ
Χριστῷ κεχαρισμένα
καὶ τῇ Ἐκκλησίᾳ αὐτοῦ
καὶ ἡμῖν αὐτοῖς
σωτήρια μαυθάνωμεν
καὶ διδάσκωμεν. Ἀμήν.

scholasticīs, prūdentē
et graviter disseruistī,
hæc tantā cum
voluptāte audīvī ut
spērem illa nōn solum
mihi sed et plūribus
aliīs cum quibus ipsa
commūnicāre dēcrēvī
ūtilissima fore. Cum
autem sciam,
præceptōribus, quī
vēram sapientiam nōbīs
impertiunt, parem
honōrem et pretium ā
nōbīs referri nōn posse,
Deum fontem omnis
bonī et doctrīnæ
salūtāris tōtō pectore
ōrō ut tibi prō tuīs in
mē amplissimīs
beneficiīs cumulātē
grātiā rependat, et
labōrēs nostrōs
gubernet et adjuvet, et
nōs omnēs doceat et
regat, ut Christō grāta
et Ecclēsiæ ipsius ac
nōbīs salūtaria
discāmus et doceāmus.
Āmēn.

*composition, study
sessions, tests,
classroom debates and
speeches. I've enjoyed
the things you've said
so much that I hope
they'll be very useful
not only to myself but
to many others with
whom I've made up my
mind to share them.
But since I know that
we cannot return to our
professors, who impart
to us true wisdom,
honor and reward equal
to their worth, I pray
God who is the source
of every good and of
lifepreserving doctrine
that he may repay you
in abundance for all
your most generous
favor done for me, and
that he may guide and
help our labors, and
may teach us all and
rule us, so that we may
learn and teach that
which is pleasing to
Christ and to His
church, and that brings
salvation to us.*

ΤΕΛΟΣ ΤΩΝ ΔΙΑΛΟΓΩΝ
FĪNIS COLLOQUIŌRUM
END OF THE DIALOGUES